

THE
E C L E C T I C R E V I E W,
FOR MAY, 1813.

Art. 1. *The Expediency maintained of continuing the System, by which the Trade and Government of India are regulated* ; By Robert Grant, Esq. Royal 8vo. pp. 424. Black and Co. 1813.

WE have chosen this work as the subject of our present observations, as well because it comes forth with greater pretensions, as, on account of the connections of the author, it will probably excite more of the public attention, than most of the productions arising from the present crisis of the East India Company's affairs.

Mr. Grant being the son of the late Chairman of the Court of Directors, takes, as our readers will naturally anticipate, a very different view of the question between freedom and restriction, between favours to a few, and equal dealing to all, from that which we have endeavoured to recommend to the public. As Mr. Grant shares with the few in the benefits of the restriction, he is, at least by association of opinions and affections, a strenuous friend and admirer of that restriction.

Whatever he has produced in the shape of evidence, in support of his opinions, we have examined with great care, and having no interest to bias our mind, in regard to the subject, we have, we think, considered what he has said with fairness and impartiality. The result is—that our conviction remains the same ; for in our opinion, Mr. Grant has not produced a single argument which we have not already answered, or which has not many times been answered by others.

What a regard to truth, and the interests of the community at large, which are, doubtless, preferable to the interests of the East India Company, has thus induced us to state, will not, we hope, be construed into even a distant expression of disrespect to Mr.

Grant. Of all men who have written, or may write, upon this subject, as he was the most obnoxious to certain prejudices, they ought in him to meet with the greatest indulgence. He imbibed, almost with his earliest nutriment, a set of principles respecting India; and as was very natural, taking for granted, without investigating, the truth of these principles, the whole force of his mind, and even a great part of his studies, have turned on the means of supporting them.

That Mr. Grant should be involved in this too common and too natural predicament, cannot excite any surprise. From the bias of early erroneous prejudices, the greatest men indeed have rarely been altogether exempt. In consequence of an unhappy turn of this sort, Sir Thomas Moore, with all his excellence, moral and intellectual, remained a papist, or a *monopolist* in religious privileges, after the light of Protestantism and of freedom had dawned upon his native land, and opened to its glorious influence, the eyes of a great portion of his countrymen. What else made Lord Clarendon and Dr. Johnson, men of unquestionable honesty and great talents, advocates of the doctrines that terminate in absolute power, and the enemies of those doctrines that form the basis of good government, and thereby of social happiness. How the pertinacity, with which we retain the principles affectionately embraced in early life, fortifies itself, if it has attracted the attention of the metaphysician, is little understood by the men of the world. As objects affect the eye only when it is turned towards them, so evidence affects the mind only when it makes it the object of its thoughts. But in consequence of having the affections engaged in favour of any opinion, the mind turns away from the evidence which is contrary to the current of the affections, and dwells with delight upon what is agreeable to them. Hence the proofs on the one side are all carefully collected in the mind, viewed in their most favourable light, and minutely and frequently reconsidered: thus at last they make the strongest possible impression. The proofs on the other side, being all unwelcome, whenever they obtrude themselves, are dismissed as soon as possible; the mind gives them a hasty glance, and passes with rapidity to something more agreeable. Only so much of the evidence in favour of what is disliked as obtrudes itself, being noticed at all, it is no wonder that unless in these rare and happy cases, in which, by its own strength, or by fortunate circumstances, the mind is rescued from this partial tract, it should to no purpose be presented with an accumulation of the highest probabilities.

Mr. Grant's arguments, as they are not new, so they are not very numerous. He has selected three or four, those, of

course, which appeared to him the most potent, and by means of these, with that faculty of dilatation, in which, if we may judge by the present performance, he has few rivals, he has contrived to fill a volume of considerably more than the ordinary size. We shall follow him pretty closely in his track.

He tells us, that the present government of the company is excellent, and that what is excellent ought not to be changed. This is the first of his arguments. Whoever is acquainted with the history of the successive changes, by which the condition of society has been meliorated, will immediately recognize a very old acquaintance. Hardly one of those improvements can be specified, against which this very engine has not been worked. In fact, it has always been applicable. Society has always been enjoying more or less of happiness; it was therefore always possible to say, that the existing institutions were productive of happiness, and on that account that they ought not to be changed. It has further almost always happened, that each society was enjoying, at the moment of change, almost as much happiness as it was acquainted with; therefore "that its institutions were excellent, and ought not to undergo any change," was an argument that must operate with effect. In this juncture it is almost always something new after which the society is aspiring. The case, therefore, lies always open to the never-neglected pretext, that the present happiness, which for the occasion is exaggerated as far as words will go, is about to be placed in jeopardy, or totally destroyed, for an advantage which is no better than imaginary. Hence for almost all the improvement which human society has ever made, we are indebted to the contempt with which mankind have occasionally been induced to treat this argument; and had it been found possible to give it an uniform dominion over the human mind, the race must have continued for ever sunk in the lowest stage of barbarism. The argument is, therefore, a stale and a mischievous fallacy.

Our author writes about it to a prodigious length. He first gives us a long description of the imperfections of the Mogul government, on which, we own, it is not very easy to exaggerate; and of the miseries of the people, to which these imperfections gave occasion. As far as the illustration of this topic goes, the author is entitled to great praise. He shews a considerable share of knowledge upon the subject; and had he spared us a multitude of his words, and less frequently shocked our taste by the vanity of ornament, a vanity which, among the cloud of *fine* writers, we think he carries nearly to the most tiresome excess, we should have read this part of his

work, which, by the way, is a very large part, with no ordinary pleasure.

After the hideous picture of the Mogul government, comes the delightful picture of the government of the Company. The reader will easily perceive that the dark shade was introduced to give the bright one a greater effect by the contrast. As a rhetorical artifice, this is unobjectionable. As an argument, however, it will not bear examination; for the question is not now between the Company's government and the old Mogul government; no one proposes to introduce the old Mogul government. The only comparison is, between the present government and the proposed modifications.

In presenting his high-coloured and flattering picture of the government of the Company, Mr. Grant gives a description of the different institutions both at home and abroad, of which that government consists. For this the public must feel itself indebted to him. Those who have not had occasion to make the subject a particular study, will here receive instruction. We know not any book which presents so good and intelligible an account of the machinery.

No sooner has Mr. Grant finished his picture, or rather, no sooner has he finished any single lineament, than he falls into a rapture on the beauty of the subject. It is not easy, he protests, to conceive any thing more admirable than the Company's government in India. He, indeed, expressly declines going so far as to declare it the standard of perfection. He allows there may be in it some faint traces of human infirmity. But this he is ready to maintain, that human wisdom and human virtues cannot proceed farther.

One or two very general observations on this head must suffice. When the comparison is made between the Mogul government and the Company's government, it is readily allowed that the latter is a prodigious improvement. But that no false impression may be conveyed by the comparison, it is necessary to add, that it was impossible it should not be an improvement. Without great improvements by the Company, the country could not have been retained. The Mogul government was brought by its imperfections to the very last stage of dissolution, and could not have existed five years longer, had an Englishman never been heard of in India. If an enlightened people had formed a new government for an unenlightened one, and had not made improvements, it would have been a new phenomenon in the history of the world. To compare the government of the Company with the wretched institutions of the Moguls, is rather a satyr than a panegyric. It is a suspicious symptom, to say the least, that a comparison so very little flattering can be thought necessary.

There are two objects with which the present government of the Company may be compared, the antecedent Mogul government, and the system of policy that the English *might* have framed for India. It is true, though it may appear odd, that Mr. Grant compares it always with the former, never once with the latter. He has no other standard of excellence but that which now exists.

It is plainly inconsistent with the limits of the present article, to enter into an analysis of the extensive subject of the Company's government. We have no hesitation, however, in saying, that our opinion of its excellence falls very far short of Mr. Grant's. It would be very easy to shew that it is much farther below the standard, not of ideal, but of practicable excellence, than it is above the point of Mogul defect.

Mr. Grant, however, has done what is likely to deceive many of those whose information is small, and thinking power not very great. The picture which he has drawn looks pretty well upon paper. To be sure it will not bear to be critically examined; but few people have time or inclination for a critical examination. The impression upon the eye is what does the execution.

A few obvious considerations, however, seem to shew how much we ought to be on our guard against these superficial impressions. We know few things which present a finer appearance upon paper, than Bonaparte's government. We assure Mr. Grant, whatever he may think of it, that it looks far better than that of the East India Company; and will endure far more of critical examination. Mr. Grant will not point out to us a single security taken for the happiness of the people, by the scheme of the Company's government in India, a parallel to which we cannot present to him in that of Bonaparte; and we undertake to point out many spacious gates left wide open for abuse in the Indian government, which are carefully shut in that vicious scheme of government, with which we beg him to compare it.

Is Mr. Grant unacquainted with the delineations which have been presented to us of the machinery of Bonaparte's government; or with the panegyrics which those who had an interest in panegyriizing it, have poured upon it? He will find there an instructive subject of comparison with what he himself with the best intentions in the world, has been doing in regard to the government of the Company.

Perhaps Mr. Grant, with the well-known air, (for there is a good deal too much of the *Antijacobin* about him) will cry, "What! You are eulogizers of the government of Bonaparte!"—Very far from it, we assure him.—"You prefer,

then, the government of Bonaparte, to that of the East India Company?"—If we had our choice, there is something else which we would prefer to both.—"Bonaparte's government produces misery, that of the East India Company happiness."—If they do, that is not owing to the machinery, which is better in France than in India, but to the different characters of the people by whom the machinery is managed. If the English in India had as good a machinery as that in France, they would produce still more happiness.

With regard to the happiness produced in India, moreover, we should think a little, before we come to a decision. What we hear is all from one class of persons. To be sure what we hear is panegyric to excess, but when we look at all the circumstances, the very loudness of the panegyric is perhaps a cause of suspicion. With regard to individuals we are far from the intention of any thing invidious. We will go almost as far as Mr. Grant, or any of the warmest advocates of the Company's privileges, in the praise both of them and of their servants. We know no government, with the exception of the government of the United States, which during the time that the company has been a sovereign or deputy sovereign, we do not say has done so much for the happiness of its subjects, because not to do a great deal was out of its power; but which has pursued that object with so much of real intention, and made so many exertions to obtain it. As to their servants again, who conduct the details of their government both civil and military in India, we are perfectly ready to declare, from no hasty or careless review of their history, that we doubt if any thing like them has ever been found. From the early age at which they are engaged in the service, it is not surprising that none of them have ever exhibited the highest glories of intellectual excellence. But we are well persuaded that of no government under the sun are the offices so commonly filled with men of talents above mediocrity, and so rarely filled with men of talents below it. We are also disposed to believe, though of this the proof to those who are at a distance cannot be rendered so decisive, that the diligence and accuracy with which the functions of government are performed, resemble those of a counting house, and present a very different picture from the mode in which business is managed when great lords and others, bred to the arts of doing nothing, fill the principal offices. That there is among them a general feeling of benevolence towards the natives, we can trace many proofs, and wherever it is not opposed by interest, from what we know of our countrymen, we can rest assured that it acts with effect. There are instances among the Company's servants

of exertions to improve the condition of the natives which warm the heart, and make us proud of belonging to the country in which such men were produced. With all these admissions, we are nevertheless sure, that the praises we hear of Indian happiness are nothing but the exaggerations of panegyric, and need enormous cuttings and parings to reduce them to any thing like real history.

It never ought to be forgotten, though we seem perpetually to forget it, that what we hear is all on the side of the governors; from the governed, unhappily (such is their situation) we cannot hear a word. Supposing as much virtue and truth in these governors, as our experience of human nature permits us to suppose, this is a decisive circumstance. Suppose the people of a distant country were to form their opinion of the condition of the prisoners in all the prisons of England, from the report of the gaolers and turnkeys, how near shall we say that their conception would be to the truth? After what we have said we need not we hope repeat that we mean nothing invidious by this comparison, or that it should extend beyond the single points of similarity of interest, and of bias in drawing up the respective statements. Had we believed the reports of another set of our countrymen, men of British education, and British virtues, (be it remembered) as well as the servants of the East India Company, we should have still believed that the condition of a West Indian Negro, was more enviable than that of any other labouring man upon the face of the earth. There is far more security for the good treatment of the Negroes than of the Indians, because it is every man's interest to treat his own negroes well. And though a more immediate subjection to the paroxysms of passion, may produce instances of more intense cruelty to the individual, in the case of the personal slave, the diffusion of a mitigated misery over multitudes, is more certain in the case of political slaves.

What we desire then, is a reasonable degree of scepticism with regard to those praises which Mr. Grant and persons like him swallow in the gross with so much avidity. It cannot have escaped the observation of any attentive person, accustomed to converse with gentlemen from India, that there are certain biases with which almost all their minds are very strongly and peculiarly marked. In particular, they are generally distinguished by a propensity to praise inordinately almost every thing connected with the scenes in which they have been engaged. With regard to principles of government, their errors, however lamentable, are exceedingly excusable. From an early period of life, they have nothing before their eyes but the abominations of eastern despotism,

with the exception alone of those improvements which they themselves, or their predecessors have made. They have little time, and few books, to enlarge the sphere of their comparisons, by reading and study. They see two things, the evil which existed, and the good which has been done; and not comparing that good with what is more perfect, but with the evils which it supplanted, they persuade themselves that it is something to which no parallel can be found. And it is from these exaggerated reports that the present conceptions of our countrymen are drawn.

Suspensions are excited by a remarkable circumstance in the history of those praises. They are all dated from the time of Marquis Cornwallis's administration. Yet the only change of any considerable importance introduced by him, was fixing the rent of the land; an arrangement, the utility of which is so far from being completely ascertained, that the Company have not adopted it in their newly acquired territories, and it is actually condemned by the last report of the committee of the House of Commons. What then, should have made the Company's government so execrable before Marquis Cornwallis; so admirable since? Burke resolved these sort of phenomena, by saying that—"when disputes arise among the English, then are divulged the miseries of the natives: when all is harmony with the former, all is happiness with the latter." The state of parties which produced the violent contentions that preceded the government of Lord Cornwallis, led to an exaggeration of the defects of the Company's administration, and robbed both them and their servants of the degree of honour which really belonged to them. The state of parties since, and the interest of the ministry and the directors to smother inquiry, by mountains of praise, has produced an exaggeration probably still greater, and still more mischievous, of the present virtues of the Indian government.

It is only necessary to add one word more. Whatever may be the excellence of any institution of government, though it were the most perfect upon earth, to hold up that excellence as an argument against improvement, is just so far to act the enemy of mankind. What would be thought of the man who should exalt the praises of inoculation for the small pox, in order to prevent the introduction of vaccination? Or praise the great value of Christianity in the catholic shape, in order to resist the introduction of Protestantism?

Our author thinks proper to quote Mr. Burke, in favour of this deplorable policy. The government of the Company in India has been greatly mended. But Burke declared that he

would never lend his hand to the destruction of any political institution that was capable of amendment. This is one of those idle rants which, mixed occasionally with better things, fell in such profusion from the lips and from the pen of Burke. It is the same thing as to say, that no political institution whatsoever should be abolished; for no one is conceivable so bad as to be incapable of amendment. The Catholic church has been greatly amended; he would therefore have resisted Protestantism. Setting aside the beauties of rhetoric and rant, we should think the short course would be, always to enquire, whether most good was to be attained by mending an old institution or adopting a new one, and always to declare for that side which it was likely would produce the greatest degree of human happiness. But this is too simple, and its wisdom too much that of common-sense to please orators; among whom Mr. Grant, it appears from his style, is ambitious for a place.

This is enough for the first of Mr. Grant's arguments, drawn from the supposed excellence of the company's government. We now proceed to the second of them, which is made up of a display of supposed evils, likely to result from permitting Englishmen to resort to India.

This is an argument which has been worked in all possible ways, and tortured into all possible shapes. It has many times been answered most satisfactorily. In the case of the East India Company, however, this is no reason against the reproduction of it, as if it were perfectly new, or perfectly unanswered. That weakness which is found in a great portion of mankind, to think an argument never answered so long, as any body can be found to repeat it, the advocates for the Company have made their advantage of to a very uncommon degree. With them answers are held for nothing. Whenever they have occasion for an argument, the ancient stock is always ready. We know not that Mr. Grant has done any thing more for the argument of the danger from permitting Englishmen to resort to India, than to treat upon it at greater length than any other person. We own that his abilities have enabled him to put it in a plausible light; but it is the same in substance with what has been already so often refuted.

For our own parts we cannot believe that an Englishman is so very mischievous an animal, as the advocates for the monopoly represent him. We tell them distinctly, that their representation is belied by experience. It is a theory, invented by themselves, for their own purposes; and is unworthy of any regard. It is a slander upon their countrymen.

That an Englishman will be injurious to an Indian or any other man, where it is his interest, we doubt not; for this agrees with our experience of human nature. But it is the first duty of government to make it the interest of its subjects not to injure one another. And this is done by good laws. To say that it is more difficult to restrain Englishmen by laws than Indians, carries absurdity upon the very face of it. That it would be more difficult to restrain Englishmen from injuring Indians than it is to restrain Indians from injuring one another, is not true.

There are two sorts of injuries, one from open force; the other from secret fraud. It is a far more easy task where law and government are established to restrain the former sort, than it is to restrain the latter. From the very nature of the two cases, this proposition is unquestionably true. But it is in the former sort, the sort most easily restrained, in which any advantage can be ascribed to the English. In all the secret arts of fraud, the species of injuries the most difficult to restrain by laws, the Indians are the greatest adepts in the world.

Mr. Grant has so little reflection as to say that the government of the company is too imperfect to protect the natives from oppression by private Englishmen, if private Englishmen are allowed to trade in India. When he says that the company's government is excellent, but at the same time unable to protect the people by its laws, does he not perceive that he actually says, "the company's government is excellent, but at the same time wretchedly bad." We want no more than this single pretence on the part of the eulogists of the company's government, to prove to us that their eulogies infinitely surpass the truth. If their government is so imperfect as to be unable to protect the natives from the injuries of a few private Englishmen; who sees not how inadequate it must be to innumerable other purposes of government? Above all things, how is it able to protect the people from injuries of its own agents? Mr. Grant, indeed, is capable of representing it as a very easy thing for the East India Company to restrain the agents of government from oppressing the people; but altogether impossible for it to restrain the people, if Englishmen are there, from oppressing one another. A violation of all experience, and of all reason, costs an advocate of the company nothing. We, who have no interest in raising chimeras, are assured by all that we know of human nature, and of government, that the very last thing which is attained by good government, is the proper restraint of its own agents; and that the full coercion of the people by laws is

a much earlier and easier step. If the Company's government could not restrain private Englishmen from the oppression of the natives, we may rest assured that the natives are now oppressed, and have much heavier oppressors than *private* men of any description. If that government is unable to protect different classes of subjects from one another, there cannot be a stronger reason for saying a *more able* ought to be put in its place.

Mr. Grant exaggerates both the mental and corporeal imbecility of the natives, and says the English would so avail themselves of this imbecility as to be universal oppressors. Surely Mr. Grant needs not to be told that there are weaker and stronger in every country, and in India at this moment. Who now protects the weak from the strong? The feebleness of the natives, too, is an ambiguous, and a deceptive phrase. Long habits of slavery have made them supple and yielding to every creature vested with the powers of government. But they are very far from passive sufferers in *private life*; for they are the most litigious creatures upon the face of the earth, and as far as words go, the most prone to quarrels and contention. Let it only be made fully to appear, which surely is no difficult task, that private Englishmen have no protection in this injustice from Government, and there is no fear that any Indian will silently suffer oppression from them. The fact, so far from being what Mr. Grant represents it, really is, that the Hindoos have most to fear from the oppression of one another. Even under the Mahomedan government, and subject to the oppression, both public and private, of those barbarous conquerors, under a most imperfect and oppressive form of government, it was always observed, and is most amply testified, that it was from a Hindoo, whenever armed with any degree of power, that the natives had most to dread. It is miserable to be treated with such objections as this to the claims of our countrymen to an equal participation of commercial rights. Any institute of government which is effectual to protect the Hindoos from injustice by one another, will to a certainty be perfect enough to protect them from injustice by private Englishmen. Law and government do not increase in difficulty in proportion to the robustness and strength of a people, whether corporeal or mental. This is a new theory of human nature; made, for their own use, by the advocates of the Company.

When the Company manifest so much antipathy to the admission of private Englishmen into India, and place their objections on the oppressions of which they would be guilty, we are surprised they do not perceive to what suspicions against

themselves they naturally give rise. If *private* Englishmen could be guilty of so much oppression, surely Englishmen with the powers of government in their hands may be guilty of much more. Is it according to the experience of human nature, that men with the powers of government in their hands are angels and have never any propensity to oppress? Is this another of the new theories which it is necessary to believe for the benefit of the East India Company? It is indeed easy to see what reasons Englishmen with the powers of Government in their hands may have for wishing to be free from partners in the profits of oppression, and, above all things, free from *witnesses* of the oppression.

For our own parts we are perfectly satisfied that the presence of Englishmen in India, totally independent of the Company, would be so far from a cause of oppression upon the people, that of all possible preventatives of that oppression, it would be the greatest. They would be witnesses and checks. At present there is neither. Englishmen in India are themselves the agents of Government, or their dependants, men all interested in propagating praises, and in keeping back whatever might be the subject of blame. It is from them alone that our present reports are derived; and we may rest assured that it is only the fair side of the picture which we are permitted to see. If there were other witnesses in India we should see both sides; and the foreknowledge that misconduct would be reported at home would be a certain and powerful cause of preventing it. Whatever may be the virtues of the present government of India and its agents, and we are not among those who estimate them low, we are perfectly sure that the presence of an independent British public in India would render them incomparably greater. It would be of infinite use to the Directors themselves, who now can receive no information but from their own servants, that is, from men interested in a thousand ways to deceive them. Their information respecting India, respecting the conduct of their servants, would be much more accurate; and as information is the main spring of good government, their administration would be exceedingly improved.

Another of the dangers to which the imagination of Mr. Grant gives, either birth, or nursing, is—the extrusion of the natives by the multiplication of the strangers. The English, he says, would grow in numbers, and the Indians, by degrees, would be rooted out. The evil of such a result is the misery, if any, which would accrue to the Indian population. If that evil be excluded, the substitution of a more to a less valuable population, any where upon the face of the earth, is a benefit to the whole family of mankind.

The extrusion of an old by a new population is another of those phrases with double meanings which are so nicely calculated for the work of delusion, both when a man is misleading himself, and when he is misleading others. There are two ways in which one population may be conceived to give way to another. In the one misery is necessarily produced; in the other it is not produced. The way in which an English population would, it is pretended, supplant or could supplant the Indian, is the way in which misery is *not* produced.

One population drives out another by force of arms. In that case misery is produced. One population also, it is said, with what truth we shall see afterwards, drives another out by fair competition in the market of industry and skill. The result, in this latter case, if it be not an impossibility, is not by its nature calculated to produce misery but happiness. It is mere ignorance of the laws of population that can permit any man to suppose that it produces misery.

If it be true, as Mr. Malthus has shown, and Mr. Grant has not offered to contest his doctrine, that in every population there is steadily and regularly a greater number of persons produced than can be supplied with food, or, which comes to the same thing exactly, find occupation, one part of every population is perpetually supplanting another, and all the regular and constant evils which this extrusion is capable of producing are perpetually going on. Suppose any given portion of the Indian population to be supplanted every year, that is, unable to procure a sufficient quantity of food; it is surely all the same in point of misery, whether they are supplanted by an Indian or a European population.

Dr Smith has very clearly shewn that in the three possible states of any nation, the retrograde, the stationary, and the progressive, it is in the progressive that there is the greatest plenty of food, that is, of occupation, for the body of the people, and least of the evils of supplanting. Now of all possible causes of progression to a half-civilized people, the greatest is intermixing with them a portion of a people farther advanced in arts and knowledge. If these considerations are duly weighed, it will appear that a mixture of European with the Indian population will be a cause of diminution, not of increase, to the miseries of extrusion.

It required indeed the evidence of experience, to convince us, that any rational man was to be found, who would doubt that a mixture of European with Indian population would be an advantage to the latter. Leave them by themselves, and many ages may yet pass over them with little elevation above their present barbarism. Infuse among them but a small pro-

portion of Europeans, and they must at no distant period emerge to civilization.

Mr. Grant's argument is the most extraordinary in the world; it takes for granted, that the Indians cannot improve; that they may live for any number of ages among Europeans without acquiring their abilities and arts.

It does not follow, as Mr. Grant's argument strangely requires, that because a race of foreigners increase in any country, the natives decrease. Within the last three centuries how very large has been the influx of Scotchmen into England? Would it be rational to say that they have supplanted a single Englishman? No; on the contrary it is probable that on account of that very influx of Scotchmen, there are more Englishmen than would have been at this moment on English ground, had it never been trodden by foot of Scotchmen.

Whenever a stranger, introduced into any country, adds to what was the annual produce of that country as much as is sufficient for his maintenance, it is intuitively certain that he supplants nobody. There is over and above his consumption as much food in the nation, for the maintenance of other people, as there was before. Now the case with every stranger introduced into every country, must, generally speaking, be, that he does add to its annual produce what is sufficient for his maintenance; because he has in the country no previous property upon which he can live in idleness; he must therefore either carry into the country property sufficient for his maintenance, or he must earn, that is, he must produce, or in other words create it. If he should produce any thing over and above what is used for his own maintenance, which is generally the case with adventurers and economical settlers, he adds still more to the annual produce of the country, and affords something to the maintenance of a greater number of natives than previously to his productive arrival it was possible to feed.

It is surprising what monuments of experience men, full of their prepossessions, will sometimes overlook. The United States of America invite strangers with the utmost ardour; and so far from dreading to be supplanted by the talents and skill of those who mingle among them, every man expects a greater addition to his own happiness, the more valuable the qualities and the greater number of strangers who settle in the country. But, there is much land, we shall be told, still unoccupied in America. True; and the same exactly (if that be a decisive circumstance) is the case in India. Even in Bengal, by far the most populous part, and where the soil is

of extreme fertility, Mr. Grant himself allows that probably one-third of the soil is (to the purposes of production) totally unoccupied. Is it not ridiculous, in these circumstances, to talk of the Indian population of 50,000,000, or 60,000,000, being supplanted by the British of 15,000,000?—So astonishingly feeble are the arguments produced by the champions of the monopoly, that it is perfectly certain their convictions are not generated by reason, nor in any degree depend upon it. They are the effect either of habit or of authority; and in some persons mere pretence, the offspring of interest and corruption. When Louis the 14th drove from his country many thousands of the most ingenious and accomplished artisans in the world, was it understood that he conferred a benefit on his remaining population; or did an injury to the population of those countries in which those interesting refugees took shelter? What, looking to the mere purposes of humanity, every friend of humanity would wish to see, would be as great a mixture as possible of European with Indian population.

Another of the pretended dangers which Mr. Grant permits not to escape him, is, the revolt of India from Britain. If a population so enlightened as that of Great Britain should multiply in India, it is represented as a matter of certainty that it would speedily claim independence.—Never any thing, on the principles of humanity or justice, was more unfortunate than this argument. Who sees not the odious assertion which it involves, namely, that the British nation have an interest in preventing the progress of civilization among sixty millions of their fellow-creatures, and in conformity with that interest ought to exert themselves to prolong the dominion of barbarism. Let Mr. Grant reflect upon this a moment; see if the conclusion is not inevitable; and declare how his conscience stands affected towards it. We hope he will not sneer at humanity, as he is sometimes sensible enough to do at liberality.

The philanthropist, the christian, the philosopher, would undoubtedly say, let us not, we beseech you, when the question is about all the blessings comprehended in civilization, to so great a portion of our fellow-creatures, hear the word policy, that is some selfish benefit to the community of which we ourselves form a part, so much as named. What compensation, in the eye of reason, can be the advantage, real or supposed, to the British people, of holding the dominion of India, for preventing the blessings of civilization to sixty millions of human creatures? No, it is the duty of the British people to avail themselves of their wonderful ascendancy in that distant land, to accelerate to the utmost the im-

provement of the people, unrestrained by the considerations of some petty tribute, never realized, and monopoly never advantageous.

When the question of policy is considered, it places the subject in a still more remarkable point of view. No one surely who is capable of making an estimate of the extraordinary advantages which would accrue to the whole human race from the civilization of the Indian nations, can have any doubt that the share in those advantages which would accrue to the British nation, would infinitely surpass all the benefit which it can ever derive from holding the government of India. Civilization, to mention nothing else, would increase the commercial powers of the country a thousand fold.

It is curious enough that the multiplication of a British population in India might reasonably be expected to have an effect directly the reverse of that which in order to frighten us into an endurance of the monopoly, the company's advocates so pertinaciously predict. The multiplication of a British population, on the supposition of any thing like wisdom on the part of our government, would ensure the dependence of India upon Britain, longer than otherwise there is any likelihood it will exist. No one has yet appeared so perfectly crazy on the subject of India, as to suppose that the dependence of an immense continent, and an immense population, at the distance of half the circumference of the globe, upon the little island of Great Britain, is a dependence calculated for perpetuity. It must come to an end sooner or later; but a people with British feelings, and British sympathies, if by our conduct we render it not their interest to break with us, are likely to be the longest pleased with the connection. Of such a population, it is very plain that it might for a long time be rendered the *interest* to remain under the dependence and protection of the parent power.

When the advocates of the company, however, who are indeed wonderful persons, talk to us about the dangers of colonization, they as usual proceed in direct opposition to experience. We defy them to point out a single instance in the whole history of mankind where commerce ever produced colonization. Of the causes which produced colonization in North America and in the West India Islands, not one would operate in the case of India. No fact respecting human nature is more fully ascertained than this, that man is not a migratory animal; that he adheres to the soil which produced him, and that it requires the strongest of motives to break this attachment.

Let us present two facts; and no obstinacy, we think, will be sufficient to hold out against them. Commerce between Great

Britain, and the United States, has possessed ample liberty for many years to fill America with British people, where land was to be obtained for almost nothing, where the rate of wages, was much higher than in England, where the people had the same language and manners, and where the government has a greater tendency to exalt the lower orders than that of England. Yet with the exception of sailors, who fly away from the press, and the mode of whose life destroys the adhesion to place, and that of a few Highlanders whom want of food actually expels from their native mountains, and who as much consider the Lowlands a foreign country, as they do the plains of the Mississippi, there is nothing which deserves the name of migration from any other portion of the British people. This is the first fact; the second is, that in India wages are so low, the people live upon so little, and can afford to work so cheap, that for all ordinary occupations an Englishman could not obtain wages sufficient to preserve him alive. Nothing after this it should seem, is necessary to be added. If any man reflects upon these facts, and upon the cloud of other circumstances in India, an uncongenial climate, an unknown language, barbarous natives, a despotic government; all conspiring to render India an undesirable residence for Englishmen, and still persists in the imagination of an influx of Britons into India, he may well be regarded as a man whose opinions quit not their hold for reason.

There is another fact, however, which Directors and their adherents are so far from presenting in its proper light, that they seem on the contrary to be at no little pains to keep it in the dark. That is, the rapid growth of a mixed population; the produce of European fathers with the native women. This is the race which in a very short series of ages, will be the masters of India. We are carefully kept from any tolerable accounts respecting their number. But the nature of the case in spite of all concealments, sufficiently proves to us, that before this time, it must be very large, and that it must rapidly increase. Two hundred boys of this description were in the school which Dr. Bell organized at Madras, the school which has been represented by those whom the progress of Lancaster alarmed, as that which gave birth to the recent plans of education. Long ago, we knew that this race excited the apprehension of Directors; and in order to keep them down, it is a rule to exclude them from the employments of the Company. But their multiplication, and consequent influence, are ensured by laws which the Directors cannot controul. The means which are adopted to depress them will only operate to exasperation; and, if they do not accelerate the period of their revolt, and even that is the most probable result, they

will undoubtedly render it more terrible and disastrous when it arrives. Of all causes of colonization let the nation be assured it is this which most deserves their attention, whatever may be the interested and narrow views of Directors. They must not tell us that the mixed race are no better than the natives. They partake indeed of the character of their mothers, but they also partake of that of their fathers. In particular, let it be observed, they commonly speak the English language; and of the civilization which passes from the Europeans to those who approach them, they are perpetually deriving an additional share. They have no obstruction of castes with which to contend, and their gradual ascent to the level of Europeans, if Europeans continue in India, is perfectly sure.

The last thing of which we shall take notice under this head, is one of some importance; namely, the declaration of the Directors themselves, that when they pretend an influx of mischievous Englishmen, and a deluge of consequent evils, if private traders are allowed to sail to India, they are not sincere. What declaration? One of the most trustworthy of all declarations; a declaration by their actions. At this very moment what they are contesting with the ministry is not the privilege of sailing to India in any numbers that Englishmen please. Not only do the Directors consent that unlimited trade from England *outwards* to India, may take place from the port of London, a channel which may well be supposed capable of letting out to India as many Englishmen as have any disposition to go; but they are even ready to yield permission to the outports to fit out ships for India. What, then, is it which they contend for? Only that all those ships upon their return from India shall come to the port of London, and dispose of their cargoes through the East India Company: a circumstance which of itself, it is evident, can have no tendency to prevent the greatest migration of Englishmen to India.

The Honourable Directors, therefore, must either allow that the influx of Englishmen into India, is of inferior importance to the sale of India goods exclusively at the India house; or they must allow that they are endeavouring to juggle the ministry, and that body of the merchants and manufacturers who are contending for a share in the India trade: that while they are pretending to open a door to free and private trade by permitting ships to repair to India, they provide themselves with another which they can shut at pleasure, by bringing the return cargoes under their own controul. Mr. Grant is inconsiderate enough to insinuate that this really is their policy; for when he anticipates the objection, that the permission of free sailing to India is a refutation of the pretext about the influx of Englishmen, he says there is no fear that

many will avail themselves of the privilege of sailing to India, if the sale of the goods which they bring back is kept under proper restrictions. In this we perfectly agree with him. If the goods of these merchants are placed in the hands of their rivals, (the Company) to be disposed of as it will be in their power perfectly to manage, it would be quite as well that the monopoly were left entire. The relaxation would be only apparent, and would only draw in a number of merchants to sacrifice their property, on prospects which would never be realized.

There is one other topic of no little importance on which Mr. Grant enlarges with his usual *copia verborum*. What we mean is, the patronage created by the government of India. Mr. Grant repeats the usual arguments, which are brought to shew, that if taken from the Company, it would subvert the British constitution, by rendering uncontrollable the power of the king. We have dwelt so long upon the other topics of Mr. Grant's volume, that we must pass by this entirely. The omission is of the less importance at the present moment, because it is not proposed to make any alteration in the state of the patronage. If it had been possible for us to enter upon the subject, we could have easily shewn, (and we hope from what we have already performed we may obtain some credit for the assertion) that the patronage is just as feeble an argument in behalf of the monopoly, as any of the others which are brought to support it. The British constitution must be a wretched instrument if it cannot provide for the government of augmented territories, without the destruction of liberty. The persons, too, who with one breath thus declare their opinion of the utter worthlessness of the British constitution, are in general the persons who with another breath (such is their wisdom and consistency) exalt its merits so far beyond the truth, as to deny that it stands in need of any amendment.

We shall now take our leave of Mr. Grant and the Directors. We have little doubt that for the present they will gain their object; that is to say, that they will obtain the renewal of their charter with only such relaxation of the monopoly, as it will be very easy for them to render nugatory. But, let them make the most of their advantages. This is the last time. Never will the charter be renewed again. Of that they may rest assured. Before the end of the next twenty years the nation will understand too much of the system, to render possible any farther prolongation of its baneful existence. The present ministry will not grace their history with the glory of its fall.

Art. II. *Memoirs of the Life and Ministry of the late Rev. Thomas Spencer, of Liverpool.* With an Appendix, containing a Selection from his Papers, &c. By Thomas Raffles, 8vo. pp. 461. xxxiii. price 12s. Hamilton, 1813.

IF pious men allowed themselves to accuse the ways of Providence, a part of their charge would certainly be derived from the sudden and premature dissolution of persons of extraordinary talents and virtues. Events of this sad nature it is not easy for minds of such narrow views as ours, to reconcile, either with the goodness or wisdom of the Supreme Disposer. How the disappearing of talents and virtues that have just begun to excite great hopes of vast benefit to society, accords with "not afflicting willingly, or grieving the children of men," is more than we can comprehend. That the flower just opening to the sun, and beginning to spread its fragrance, should be instantly cut down, does not, so far as we can see, harmonize with the skill that must be ascribed to the great cultivator of moral natures. Of those events that thus perplex our reason, and call for the exercise of our faith, was the death of the admirable youth, whose life we mean, in a few words, to lay before our readers.

The Rev. Thomas Spencer was born at Hertford, Jan. 21, 1791, the third child of his parents, who, in middling circumstances in life, were respectable for their piety. A sketch of his life, drawn up by himself, informs us, that at the early period of four years he was remarkable for a retentive memory and a thirst of knowledge; and that he was in the habit of proposing curious questions on religious subjects, and of imitating, on his returning from places of worship, of which he was passionately fond, the actions of the minister and the clerk. About the close of his fifth year he lost his mother.

'When the funeral sermon was preached, I could not help noticing the grief which seemed to pervade every person present. Deeply affected myself, I recollect, that after the service, as I was walking about our little garden with my disconsolate father, I said to him, "Father, what is the reason that so many people cried at the meeting this afternoon?"—He, adapting his language to my comprehension, said, "They cried to see little children like you without a mother." p. 5.

He applied himself diligently to his book, and discovered great sweetness of disposition. From the curiosity that is born with genius, he was, while at school, excessively addicted to the reading of novels, romances, adventures, and histories. Though he took no delight in the games or quarrels of his school-fellows, he amused them by his talk, which was often not very pure. At this early age he was not without

reflections of the most solemn and alarming nature. His bias to the Christian ministry appeared in attempts to address the members of his family, which made him be considered as "*a parson in embryo*." By the late Rev. E. White, then pastor of the Society of Independants, at Hertford, he was assisted in acquiring the elements of the Latin tongue.

Mr. Spencer states, in the sketch alluded to, that, when he was about twelve years of age, religious impressions of a permanent nature were made on his mind, by what means or in what manner, is uncertain. The effect was an earnest desire to be a minister of the gospel, to which he had a persuasion he was destined. But his father's circumstances obliged him to remove his son from school. Though this was contrary to Mr. Spencer's wishes, he yet yielded as to the will of God. Meanwhile his father's business grew dull; and it was resolved to settle him elsewhere. After a fruitless attempt for this purpose, he was at last placed with respectable glovers in the Poultry. By his diligence, modesty, integrity, and piety, he gained the affection of his master's family. He formed an acquaintance with several pious young men; and at the house of his fellow-servant's father, he sometimes explained and improved a portion of scripture.

After four months absence, Mr. Spencer returned to his father's house. Before this time he had been introduced to the notice of Mr. Wilson, a benevolent gentleman, very active in supporting the Dissenting academy, at Hoxton. This gentleman had encouraged Mr. Spencer to hope that his desire of engaging in the Christian ministry might be gratified, and now proposed to put him for that purpose, under the care of the Rev. W. Hordle, of Harwich. In this gentleman's family, to which he removed, Jan. 1806, Mr. Spencer found another home, and under his care made progress in different branches of knowledge. His diligence and application are evident from an abridgement that he made of Parkhurst's Hebrew lexicon. With progress in knowledge was connected an equal progress in devout feeling. Mr. Hordle thought him "born a preacher, and as much called to it as Jeremiah to the prophetic, or Paul to the apostolic office."

'While he was under my roof, preachers and preaching were the constant topics of his discourse; and those studies which had an immediate reference to them were his delight. His remarkable gift in prayer, though then just turned of fifteen, astonished and pleased all that heard him. He usually took his turn in leading the devotions of our little family; and in his attendance on my ministry, I have sometimes seen the feeling of his heart in the tears that gushed from his eyes.' p. 133.

On leaving Mr. Hordle's, he spent a few weeks with his father at Hertford; and after the usual examination which he

anticipated with great anxiety, he was admitted into Hoxton academy. In a letter to Mr. Hordle, written some days after, he says,

‘On Wednesday the 7th inst. that long dreaded day, I appeared before the committee. Your imagination may represent a little boy speaking before them. I felt a good deal of timidity, and waited the event with feelings of anxiety.’——‘I hope I can say, I feel the importance of that work, for which it appears God in his providence has designed me; but oh! I need larger degrees of grace to fill that station in such a manner, as that my own soul, and the souls of my fellow creatures, may be benefitted thereby.’——‘I recall to my mind occurrences which transpired when I was at Harwich—O may I have all God’s dealings sanctified unto me. I want a deeper acquaintance with my own heart, and a more influential knowledge of God my Saviour.’ p. 147.

While, by his amiable manners he secured himself the affection of his tutors and fellow-students, he applied closely to his studies, particularly those connected with preaching. Having returned to his father’s to spend the summer’s vacation, he preached his first sermon. Those who heard him were struck with admiration; and earnestly entreated a repetition of his services. So much were persons taken with his appearance, his address, and, above all, the fervour of his devotion, that he preached incessantly till he returned to his studies in August. The following vacation he preached at Hertford, with still greater success. Then he returned to the academy. The Rev. Mr. Leifchild, who happened to be preaching at the chapel connected with that institution, procured his assistance one day to perform part of the worship.

‘When he appeared in the pulpit—(says that gentleman) after the first emotions of surprise were over, and after the mistakes of some, who supposed that he was a little boy belonging to the gallery, who, from ignorance or thoughtlessness, had gone up the pulpit stairs, instead of those leading to his seat, had been corrected, so sweetly did he read the chapter, so earnestly, so scripturally, so experimentally, did he engage in prayer, that for the whole six Sabbaths afterwards he became the chief magnet of attraction to the place.’ p. 173.

Contrary to the rules of the institution, he was permitted, at the entreaties of the people, to preach in the chapel. His youth, together with his modesty, simplicity, and earnest piety marvellously operated upon his hearers, who were no less charmed than edified. He now became the general subject of discourse; but as he grew more popular, he seemed to grow more humble. By preaching frequently in the vicinity of London, he exercised his talents, and made himself known to the gratification and improvement of thousands. But while during the early part of the ensuing year, he delivered many discourses in London and its neighbourhood, with astonishing effect; his

health was much impaired. He spent the vacation at Dorking, being in a pleasant situation, and having but little labour. On his return he laboured in the metropolis; but though his zeal and activity increased, his health was still precarious, and his spirits subject to great fluctuation. He was appointed to spend his next vacation at Liverpool. To visiting that place he had an extreme aversion, and had it been left to himself, he would never have done it. His first sermon delivered there the last Sabbath in June, made a great impression; and in the course of his labours for about six weeks, he lost his own prejudices against the place, and fixed himself in the affection of those who heard him. Soon after his departure, they sent him a most pressing invitation to settle with them; to which, after seven weeks deliberation, he acceded, though he had invitations of the same nature from many other places. He now prepared diligently for his new situation, both by study and preaching.

His labours at his new situation were commenced Feb. 3, 1811. Of that day he thus wrote :

‘ Oh ! what a memorable day to me was the first Sabbath I spent in this place : every circumstance that took place appeared worthy of attention and big with events ; never before had I entered a pulpit with those awful, solemn feelings, with which I was impressed that morning. The idea of appearing in a new character, of entering on a station which I have no view of relinquishing till the day of my death, the weight of responsibility which attaches to the ministerial character, the dread lest I should act in any way unworthy of my sacred office : all these things would naturally impart an unusual solemnity to the mind. ON THAT DAY heaven is my witness of the holy resolutions I formed. Oh ! that God may ever enable me to put them in execution.’ p. 316.

The attention excited by his preaching in Liverpool was universal. Those who disliked his principles, were affected by his eloquence. In a letter to his father he says,

‘ The interest excited in this town is still lively and great. I trust much good is done. Prejudices are removed, convictions are impressed on the mind, and the cause of Satan appears to tremble under the influence of the doctrines of the cross.’ p. 319.

It was soon found necessary to procure a larger place of worship ; at laying the foundation of which he delivered an animated oration. He grew daily more intent on his work, and his success was wonderful. He was ordained June 27. With regard to that day he thus expresses himself :

‘ The ordination has, for the last fortnight, occupied almost the whole of my attention, and the impression, the solemn, the holy impression of which I trust I shall never forget. Yesterday, for the first time in my life, I administered the ordinance of the Lord’s supper, and found it to be indeed “ a time of refreshing from the presence of the Lord.” My duties

are more and more *important* and pressing. Conversations upon religious experience with candidates for admission into our church, the baptism of children, and the calls of the sick and dying must necessarily engage much of my attention. But I can sincerely bless God, that amidst all the depression of mind I have suffered, my work has been my delight. The duties of the ministry have often refreshed, instead of oppressing me. The pleasure of the Lord has prospered in my hands. I love the service of the Head of the church better than ever I did. When I am watering others, I find that Jehovah the Spirit waters my own soul too! Oh! is not this an encouraging token for good?' p. 65.

But he had now nearly finished his course. August the 4th he preached his last sermon, and next day, while bathing, lost his life, being of an age, at which there have been few men of any service to their fellows, and fewer still, whose death has been so deeply and so generally deplored by strangers.

Of the general habits of this lamented youth little is to be said. In his dress he studied simplicity.

'One Sabbath morning, when he called for me, he had a new coat on, which I told him I thought was more fashionable than he would approve. "I did not know it," said he, and on the next Sabbath morning he asked me if I thought it more becoming *then*: he had had it altered,' p. 268.

He paid a particular regard to decorum in his behaviour. Any particulars respecting the manner in which a person who, at such an early period, attained such celebrity as a preacher, prepared for the pulpit, must be very interesting. "I keep," said he, "a little book, in which I enter every text that comes into my mind with power and sweetness. Were I to dream of a passage of scripture, I should enter it; and when I sit down to compose, I look over the book, and have never found myself at a loss for a subject." This practice, not peculiar to Mr. Spencer, will be found of great utility where there is a necessity of frequent preaching. Mr. Spencer's sermons were generally written: but he did not adhere servilely to his notes. His great preparation, however, for preaching the gospel, was a mind habitually devout and affectionate, wrought, previous to the hour of worship, to an unusual pitch of fervour and sympathy, by deep meditation upon invisible objects, and earnest prayer to the Author of all good.

The character of this most promising youth can hardly be thought thoroughly formed, and years it is probable would have fully developed qualities that were but just discernible at his death. He was, it appears, modest, unaffected, disposed to charity and friendship; and he possessed happily tempered together, all those qualities that are essential to make a preacher of the most efficient order, diligence, an intimate acquaintance with scripture and the manner of its operating on the

mind of man, a retentive memory, a fine appearance, an easy and impressive elocution, deep sensibility, and a most intense desire to promote the salvation of his hearers. His letters printed in this volume, though perhaps not very judiciously selected, yet discover a mind of great devotion; and the sketch of the sermon entitled "Christ at Emmaus," is a beautiful specimen of his pulpit exercises.

We have been so engaged with Mr. Spencer, as almost to forget Mr. Raffles; and perhaps he would have forgiven us, if we had so far neglected our duty as to pass him by in silence. In collecting materials for this volume, he appears to have been very diligent; and the tendency of it is highly laudable. But nothing can form a greater contrast to the character of Spencer than the manner in which Mr. Raffles has written his life. He every where discovers an unseasonable ambition of fine writing and profound reflection. The errors into which he has been led by this sinister ambition can only be rendered credible by a few examples. Specifying the advantages that Spencer reaped from being under the care of Mr. Hordle, he says,

'In the liberal and sacred current of his habitual thought, Mr. Spencer would find a safe channel for the yet infant stream of his own conceptions; whilst he would imperceptibly form his character upon that mild, correct, and amiable model, constantly before him.' p. 32.

Of his fondness for reflection and the manner in which he improves incidents into disquisitions, the following is an example.

'I am more particular in marking the date of his first visit to Brighton, as it commences a new year, and forms also a most important epoch in his history. The interesting and endeared connexions which he afterwards formed there, tend to throw a new and brilliant light upon his character; whilst they shed a softer air of melancholy around the circumstances of his early and lamented fate!

'Alas! of what moment to the Christian Minister is the formation of connexions such as these. Delicate as the subject may be, and ill qualified as I feel I am to enter fully into its discussion, I yet cannot suffer it to pass without some observations on its vast importance.—By imprudence here, how many have destroyed, if not their *character*, yet to an alarming extent their *usefulness* and *comfort*. Upon the partner which a Minister selects much of his happiness depends. He must be indeed a child of sorrow, who with a heart broken by disappointment, and a brow clouded by care—such cares and disappointments as too frequently impart a character of gloom to many a pious pastor's life—finds no relief in his domestic circle, and seeks in vain for the soothing influence of sympathy in the individual whom he has chosen to be a '*help meet for him*.'

'The important subject thus reluctantly though unavoidably introduced, distributes itself into many branches, each interesting in its kind, on each of which age and experience might with considerable propriety descant;

and however unwilling I might be to enter more largely into the discussion, yet did I think myself sufficiently possessed of either, I would certainly reprobate in the severest terms that rash and thoughtless haste which too often marks the decision of students and youthful ministers in this respect, and which too frequently leads to settled distress,—final ruin,—or shameful infidelity! To the honour of Spencer be it recorded, that his choice in the first instance displayed his wisdom: his uniform attachment until death,—his *constancy*! pp. 188—191.

We just add another passage which we think fully exemplifies both the faults that have been censured.

‘ But by so much preaching and fatigue, his strength became exhausted and his health impaired; and during the Midsummer vacation, the Committee superintending the stations of the preaching students, appointed him to spend some weeks at Dorking, in Surrey, where the labour was but small, the retirement deep, the country beautiful, and the air salubrious! To this place he went in the beginning of July,—having first paid a visit to his family at Hertford, and preached again in his native town. At Dorking he was committed to the care of Mrs. Alexander, a kind and pious matron, whose hospitable attention to all the servants of Christ who have had the happiness to repose beneath her roof, renders her worthy the appropriate epithet of—“Mother in Israel.” The praises of such pious women are, and ought to be in all the churches. Happy is that congregation which possesses one or two such valuable and useful characters. To the youthful preachers who may be commissioned from their respective academies to labour for a while in the congregations to which they belong, they often prove an inestimable blessing. By their timely assiduities, not unfrequently, diseases the most serious and alarming may be averted, by which valuable ministers might have been early snatched from the church and from the world; and, at any rate, those little offices of unaffected kindness, in the performance of which they so much excel, will tend to soothe the anxieties by which, in early life, many a delicate frame is prematurely wasted and impaired!

‘ For Spencer too the spot was admirably chosen. Nothing could better suit his fondness for retirement, and love of social or solitary walks. I am not a stranger to the scenery—I once visited it, like him, for relaxation; and the remembrance of those happy days, in a thousand pleasing pictures and enchanting forms, crowds at this moment on my mind. The country is sufficiently bold and varied to inspire with ideas of grandeur and magnificence, though not so romantic and vast, as to excite astonishment and terror. From the summit of abrupt and lofty hills, clothed with luxuriant foliage, the delighted eye may roam at leisure over woods and valleys, that will not yield in fruitfulness and beauty to the fairest plains of Italy; and in deep embowered glens, made cool and fragrant by meandering streams, the mind may yield to melancholy musings and to solemn thought—so unbroken is the silence—so profound the solitude.’ p. 193—195.

Art. III. *Horace in London*: consisting of Imitations of the first two books of the Odes of Horace. By the authors of the Rejected Addresses, or the new Theatrum Poetarum, 12mo. pp. 180. Miller, 1813.

NO one, at all acquainted with poetry, but knows how much even good thoughts depend, for their effect, upon the manner of putting them; and how frequently the version of an ancient author which gives the sense of its original in the most literal manner, is thrown aside for one that gives it more loosely, but more elegantly. If this be true of poetry in general, it is more particularly so of sentimental poetry. Some species of narrative and description, are in themselves poetical, and are scarcely to be reduced to the caput mortuum of prose, by any process of mental alchemy: but sentiment, which is always prose, requires the skill of a poet, to sublimate it into poetry. The historian sometimes carries us on in the same glow of enthusiasm as the narrative poet: but it is with very different feelings that the same sentiment affects us, when presented in the nakedness of truth by the moralist or divine, and when invested by the poet with all the decorations of his art. It is more difficult, therefore, to translate a sentimental poet than any other.

Now the odes of Horace are almost entirely sentimental;—and, perhaps it is for this reason, that they have never been well translated into English. Horace himself, and the present authors seem to be agreed on the point, in a dialogue prefixed to this work,—not of the dead, nor of the living,—but between the dead and the living,—the shade of Horace and the corporeal translator,—and the scene of which therefore, is necessarily placed before ‘the ivory gate on the confines of the shades.’

‘*Horace.* I dislike Francis’s Translation of my Odes.

Author. I hate Duncombe’s.

Horace. And I think Boscawen’s might be improved.’ p. 1.

Horace proceeds to entreat a new version from the pen of the author, which, however, is refused, and the following temporizing expedient hit upon.

‘*Author.* Stop, a thought has struck me. What say you to a work entitled “HORACE IN LONDON,” consisting of parodies and imitations of your odes? Converting the Amphitheatre into Drury Lane, Mæcenas into Lord Such-a-one, the Palatine Mount into Tower Hill, and in short, writing as I suppose you would have written, had you lived in these times, and in the metropolis of Great Britain.

Horace. An excellent thought! It will insure me an increase of readers. A man milliner will enter Hyde Park who would fly from Campus Martius, and a citizen may be enticed ‘up Highgate Hill, who would turn

with disdain from Mount Soracte, because there is no ordinary on Sunday on the top of it.

Author. Such is my plan. As long as you are pointed and witty, I shall feed my Pegasus at the same manger. When you are flat, prosaic, and insipid, (which, under favor, you sometimes are, especially at your conclusions, where you ought to be most epigrammatic, witness your "*Animumque reddas*"—"immeritamque vestem"—"*Mercuriusque, &c. &c.*") I shall take the liberty of starting from the course, and being as pointed and poetical as I please.' p. 10.

Lest, however, our readers should seriously imagine that this volume is written as, it may be supposed Horace, had he lived in these times, would have written, with a happy mixture of gravity and levity, and never without elegance, it is necessary to inform them, that it has been the universal aim of the merry authors of the *Theatrum Poetarum* to turn every thing to banter, even subjects so solemn that a heathen would not treat them, but with solemnity, that they never make any pretensions to elegance, that they are full of puns and verbal quibbles, and frequently so vulgar, indelicate, and profane, as to excite unmingled disgust.

As it may contribute to show the mere English reader in what way the 'manner of Horace' is followed, we shall translate a couple of odes, as literally as we can, and then give our author's imitations of them. Let us take for example the Nineteenth Ode of the First Book.

'The mother of the Loves, and he
The pink-eyed boy of Theban Semele,
And passions loose, without a rein,
All urge me back to love forsworn in vain.
They kill me,—Glycera's witching smiles,
They kill me,—all her arts and tricksey wiles,
That face too bright to look upon,
That whiteness purer than the Parian stone.
Lo! Venus, rustling on my soul,
Hath left her Cyprus, and possessed me whole.
Nor lets the song to battles rove,
Parthian or Scythian;—what are they to love?
Bring incense, boy, the flowery crown,
The wine that winters twain have mellow'd down,
Bring, boy, the turf of living green;
Let the slain victim mollify my queen.'

This is thus rendered by Horace in London!

'Dame Venus, who lives but to vex,
And Bacchus, the dealer in wine,
Unite with the love of the sex,
To harrass this poor head of mine.
Sweet Ellen's the cause of my woe,
'Tis madness her charms to behold,'

Her bosom's as white as the snow,
 And the heart it enshrines is as cold.
 Her petulant frowns have more grace
 Than others to smiles can impart;
 The roses that bloom in her face
 Have planted their thorns in my heart.
 Fair Venus, who sprang from the sea,
 Despising the haunts of renown,
 Leaves Brighton, to frolic with me,
 And spend the whole winter in town.

'I sang of the heroes of Spain,
 Who fight in the Parthian mode;
 The goddess grew sick at my strain,
 And handed to Vulcan my ode:
 "Forbear," she exclaimed, "silly elf,
 "With haughty Bellona to rove,
 "Leave Spain to take care of herself,—
 "Thy song is of Ellen and love."

Come, Love, bring the Graces along,
 That Ellen may melt at my woes,
 Let fluent Rousseau gild my tongue,
 And Chesterfield turn out my toes.
 Ah no! I must wield other arms,
 Sweet Ellen, to reign in thy heart,
 When Love owes to Nature his charms,
 How vain are the lessons of art.' p. 70, 71.

Our next example shall be the well known ode of

"Integer vitæ, scelerisque purus," &c. *Book I. Ode 22.*

"The man that's pure of hand and heart
 Needs no defence in honest deeds,
 No bow, no Mauritanian dart,
 No sheaf of poisoned arrows needs.
 Safe thro' the wide world he may fare,
 O'er bog or Lybian whirlpool stray,
 O'er savage Caucasus, or where
 Hydaspes winds his wizard way.
 For late, as, every care thrown by,
 Singing of Lalage and love,
 I pass'd th' accustom'd boundary,
 A wolf surpriz'd me in the grove,
 A monster of such hideous size,
 Ne'er on her forests Daunia bred,
 Ne'er Afric, nurse of prodigies;
 Yet, naked as I was, he fled.
 Place me in sluggish plains where tree
 Was never wav'd by summer gale,
 Where the thick sky was never free
 From labouring clouds, and sleet and hail:
 Place me in some untrodden isle
 Neighbouring too nearly to the sun,

Even there I'll love ! on her sweet smile,
 On her sweet voice the song shall run."
 Now for the imitation. It is intituled "*The Bailiff*."

' The pauper poet, pure in zeal,
 Who aims the Muse's crown to steal,
 Need steal no crown of baser sort,
 To buy a goose, or pay for port.
 He needs not Fortune's poison'd source,
 Nor guard the House of Commons yields,
 Whether by Newgate lie his course,
 The Fleet, King's Bench, or Cold Bath Fields.
 For I, whom late, *impransus*, walking,
 The Muse beyond the verge had led ;
 Beheld a huge bumbailiff stalking,
 Who star'd, but touch'd me not, and fled !
 A bailiff, black and big like him,
 So scowling, desperate, and grim,
 No lock-up house, the gloomy den
 Of all the tribe, shall breed again.
 Place me beyond the verge afar,
 Where alleys blind the light debar,
 Or bid me fascinated lie
 Beneath the creeping catchpole's eye ;
 Place me where spunging houses round
 Attest that bail is never found ;
 Where poets starve who write for bread,
 And writs are more than poems read ;
 Still will I quaff the Muse's spring,
 In reason's spite a rhyming sinner,
 I'll sometimes for a supper sing,
 And sometimes whistle for a dinner.' p 74.

Our readers are now pretty well qualified to judge with what propriety these mock odes are termed '*Imitations of Horace*.' It only remains to inquire what are they as parodies ? And here it must be admitted that the sentiments and images of the Roman poet are often ingeniously accommodated to modern occurrences and modern manners, and that the burlesque subjects are sometimes not unhappily chosen : thus,—Horace tells Agrippa that he must leave his victories to be celebrated by Varius, that his own muse never aspires to sing the praises of heroes, or the horrors of war : Horace in London gives up chivalry and the 'epic-ballad' to Walter Scott. Under the similitude of a ship, in shattered plight, Horace triumphs over an unfeeling beauty, now grown old and out of fashion, the modern poet over the philosophy and novels of Godwin. Horace congratulates his countrymen on the defeat of Mark Antony and Cleopatra : the modern poet rejoiceth in the return of tranquillity, after the imprisonment of Sir Francis Burdett in the Tower. For the most part, however, the reader is much more provoked with the flimsiness, than pleased with the in-

ingenuity of the adaptations. He must have a curious taste who is pleased to see meet, even in a *travestie* of Horace, such personages as Mrs. Clarke and Old P., and the Sampford Ghost, and Giles Scroggins, and Dr. Solomon and Dutch Sam. Then the repetitions are endless:—the O. P. wars furnish three odes, ‘George Colman, the younger,’ an equal number, and the slow-lived ridicule of Bunyan and his Pilgrim find their way every where. The subjects too are all temporary,—many of them gone out of date, and more going. Sometimes the ephemeral theme is pursued with a continued reference to the original, and “the man of learning may be sometimes delighted and surprized by an unexpected parallel*.” More frequently, however, Horace in London entirely forsakes his guide, and goes his own way on his own business. The English reader, therefore, loses but little of the amusement that the volume is calculated to give.

We said that the odes were full of puns and verbal quibbles. These are sometimes not amiss, as,

‘Unskill’d in repartee to shine,
He ne’er exclaims, “descend, ye *nine*!”

But when he plays at skittles.’ p. 157.

‘I boast no heaps of sordid gain,
No plunder’d heirs my fraud bemoan;
I bear no golden fleece from Spain,

To patch a *Joseph* of my own.’ p. 164.

more frequently as bad as the following,

‘They built no house with spacious *wings*,
To give their riches *pinions* too.’

‘Your trifle’s no trifle, I ween,
To customers prudent as I am;
Your peas in December are green,
But I’m not so green as to buy ’em.

With ven’son I seldom am fed—

Go bring me the sirloin, you ninny;
Who dines at a guinea a head

Will ne’er by his head get a guinea.’ p. 113.

‘For the new light ever pining,
Thomas groans, and hums and ha’s;

But alas! the light is shining,

Only through his lanthorn jaws.’ p. 37.

On the whole, we think the volume will detract very considerably from the reputation of the authors of the ‘Rejected Addresses.’ They certainly shew the same sprightliness now as before, the same general acquaintance with the chat of the day, the same facility of versifying, and the same knack of rhyming. But it is not any of those qualities singly, or even

* Johnson’s Life of Pope.

all of them together, which has sold twelve editions of the *Theatrum Poetarum*; it is the excellent mimicry, the wonderful flexibility of the voice, whose tones might almost be mistaken for those of Crabbe and Cobbett, of Scott and Moore. Wanting this, we think that the present volume will share a very small portion of its predecessor's popularity; and we are sure it cannot well have less than it deserves. The coarseness, impurity, and profanity, with which it is debased, fit it for any purpose rather than to be read.

ART. IV. *The present State of Portugal, and of the Portuguese Army*, with an Epitome of the ancient History of that Kingdom, a Sketch of the Campaigns of the Marquis of Wellington, for the last four Years: and Observations on the Manners and Customs of the People; Agriculture, Commerce, Arts, Sciences, and Literature. By A. Halliday, M.D. late Assistant Inspector of Hospitals, with the Portuguese Forces; 8vo. pp. 440. Longman and Co. 1812.

FEW subjects are more attractive than the History of Portugal; it abounds with romantic incidents, with patriotic and chivalrous deeds. To the military student it offers a large and instructive field of observation; and a long train of native chiefs, from Viriatus to Silveira, have signalized their valour and their skill on its eventful theatre. It does not, however, appear to have raised the imagination of Dr. Halliday to any very injurious excess; he tells his history without any sort of extravagance, is never guilty of the sin of fine writing, and has managed with commendable ingenuity, to draw up a somewhat dull memoir on a subject of uncommon interest. From this negative censure we must in fairness say, that there are some portions of the work which deserve to be exempted, and more especially those which refer to the author's own profession; they are well written, and are evidently the result of accurate knowledge and shrewd observations, expressed in firm and vigorous language.

This publication is the second edition of a work that appeared some time ago, under the title of, '*Observations on the present State of the Portuguese Army*, organized by Lieut. Gen Sir W. C. Beresford, &c.' on the whole, a judicious and well timed book. The newspaper writers and readers of this country knew but little of what was going on in Portugal, and Dr. Halliday gave them much new and valuable information, of which they did not fail to take advantage, and the public was soon in possession of the most material points of the work, without the necessity of purchasing a fifteen shilling quarto, the facts of which might have been comprised in a half-crown pamphlet. The present volume, is not a mere

republication of the former, in a cheaper and more manageable form. Considerable additions have been made; and the whole is much corrected and improved.

Dr. H. begins with a sketch of the general history of Portugal, too short to be instructive, and too meagre to be interesting. To write an article of this kind with spirit and effect, requires a master-hand, equally prompt to seize, and skilful to characterize, those marking events, and ruling minds, which give 'its form and pressure,' to the 'body of the time,' and to discard all those circumstances of inferior moment, which, however necessary in the more voluminous comprehension of regular history, can find no place in a close and vigorous abstract. By saying that Dr. Halliday's essay is too short to convey the intended information, it is not our object to assert, that a clear and interesting brief of Portuguese history, might not have been compressed into even a smaller space, but to censure the injudicious arrangement which, by passing over important circumstances that might have been dexterously connected with the main narrative, and by inserting imperfect description and detail, when they should have been altogether avoided, has very materially diminished the efficiency of this section of the book.

From the fourth to the seventh chapters, both inclusive, on the actual state, laws, punishments, military and civil establishments, of the Portuguese army, and on the state of the kingdom at large, is, in all respects, the most valuable portion of Dr. Halliday's work. As, however, the leading parts have so long been before the public, it is unnecessary to recapitulate them. The Portuguese have been, at all times, a military nation, and although their reputation in this respect has been gradually sinking, yet the experiments of Count la Lippe, Sir Robert Wilson, and Marshal Beresford, have proved that their warlike character has not degenerated; and that if new Albuquerque and De Gamas were to arise, they would emulate their ancient fame. The composition of the army is well known, and the nature of its various divisions—cavalry, infantry of the line, caçadores, and ordenanzas, perfectly understood; but it appears that, notwithstanding the exertions of the English commanders, much yet remains to be done, in order to rectify abuses, and complete the military organization of Portugal. The following extract affords a specimen of the conduct of the commissariat.

'The Storekeeper, to please the Junta in Lisbon, endeavoured to purchase the different articles of provision at the lowest rate; and, as the poor farmer either could not or would not sell at the price offered, the officers commanding brigades, or regiments, were obliged to have recourse to mili-

tary force, and what could be found was dragged forth and given to the troops. What was seized in this way, and generally what was bought by the Portuguese Commissaries, was paid for by bills upon the Junta in Lisbon; these bills, even in the best times, were seldom taken up till twelve months after they were due, and in the present state of the kingdom, they were considered as actually worth nothing. Every art was therefore used by the farmer to bury and conceal his grain; and it has not unfrequently happened, that the army has been starving for want of provisions, when the country, nay, the very village where they were quartered, was full of it.

‘It was from these hidden stores that Massena drew the greater part of his supplies during the time that he remained in the position of Santarem, and which were discovered to him, for the most part, by the servants who had assisted in the concealment, and who were bribed to this villainy.’ p. 251—252.

The management of the medical department is described as having been grossly corrupt and ignorant, and only imperfectly amended by the utmost exertions of Sir William Beresford, and his professional agents. Before the invasion of Portugal by the French, the Chevalier Arango had directed his attention to the reformation of these abuses, and delegated the charge of investigation and correction to Dr. Abrantes, a gentleman, every way competent to the task. The intrigues of the superior board, baffled his efforts, and if we understand Dr. Halliday rightly, procured his imprisonment in the cells of the inquisition, whence he has only recently been released. The following quotation, though rather long, we insert, as an ample and interesting justification of Dr. H.’s accusations.

‘In examining a number of these formularies, I find that decoctions, of one sort or another, but generally of dried herbs, ridiculously simple, form more than three-fourths of the whole: almost every medicine is given in the form of decoction by the uninformed *military Physicians*; common mixtures are used but seldom, and I rarely found that they gave medicines in the form of pills; bark was almost always given in decoction, and was used indiscriminately in every species of fever; purgatives were never had recourse to, and they appeared to have the utmost horror for the lancet. I am speaking here of what I observed in some of the provincial military hospitals; for, in the course of a most intimate acquaintance with the general hospital practice in Portugal for nearly two years, I can declare, that I never knew general blood-letting used as a remedy in disease; and I have often seen objections made to the use of blisters in complaints where a liberal and free use of the lancet would have been most effectual. I have seen patients die from impeded respiration, the consequence of active and severe inflammation of the pleura, while the Physician calmly ordered the sacraments to be administered, and trusted the cure to the known virtues of a common and trifling pectoral decoction. I allude to the practice of some physicians in the hospitals of Abrantes and Figueira.’

‘I do not mention these things by way of reproach upon the profession,

but to shew the description of medical officers which were introduced into the service in that country by the late Physician-general and his Deligado. They have no idea of the use of the cold bath in fever; and so afraid are many of exposing the patient to the air, that the beard was seldom or never allowed to be shaved; and I have known a Physician visit a sick soldier in the hospital daily for two months, without ever thinking of ordering his hands and face to be washed, or of even suggesting a change of linen. This circumstance occurred in the hospital at Abrantes, and the Physician's name was "Santos."

'To sum up the whole, they had not the smallest idea of that active and decided practice by which acute diseases are often arrested in their progress at the beginning, and by which, in the military service, the soldier is at once restored to health and his duty. The use of calomel, of antimony, and of the stronger purgatives, and, in short, of every active remedy whatever, was little known, and the patient was often left, without any real assistance from medicine, to take his chance in the crowded wards of the hospital, while the disease run its course. The delirium consequent upon the doctrines of Brown, when ill understood, strongly pervades the younger part of the profession in Portugal, and its effects are manifested in their practice, by a strenuous cultivation of costiveness, and the administration of wine, animal food, and other heating articles, at the beginning of all acute, febrile diseases. In chronic ailments, when the routine of decoction had failed to perform a cure, or rather when the disease had failed to destroy the patient in the usual time, he was generally sent to the warm baths at Caldas, where, in the summer months, some hundred of Malingerers were frequently collected. It required the positive command of Marshal Beresford to oblige the army Physicians to use mercury in syphilis; and when the British medical officers were introduced into their hospitals, they found patients who had been eight or ten months in the hospital with the common itch.' p. 270—272.

The agriculture of Portugal is, as might be expected, in a very low state; the roads are bad, the cross roads mere foot-paths, and the tillage of their productive soil, neglected by the Portuguese for the more profitable and less laborious culture of the Vine, the Olive, and the Fig. The population is calculated at 2,876,591; and the number of pipes of wine exported from January 1793, to December 1811, amounted to 791,863. Dr. Halliday's observations on Lusitanian literature are very superficial and unsatisfactory, and the sketch of the campaigns of 1810, 1811, and 1812, a mere and spiritless compilation from the Gazettes. To the first edition, several maps were added, but the second is entirely destitute of this indispensable appendage.

Art. V. *An Historical Sketch of the last years of the Reign of Gustavus the 4th, Adolphus, late King of Sweden*, including a Narrative of the causes, progress, and termination of the late Revolution; and an Appendix, containing Official Documents, Letters, and Minutes of Conversations between the late King and Lieut. General Sir John Moore, General Brune, &c. &c. Translated from the Swedish. 8vo. pp. 324. Cawthorn, 1812.

THE *Abbé Vertot* did not bring his history of the Revolutions in Sweden down any lower than the year 1560, and it is a matter of regret, that since his time no author equally lively and instructive has arisen, to profit by the abundant materials which that country has in the meanwhile afforded for a continuation of his work. It is not a little remarkable, that during a period in which the people of all other European countries were living contentedly under the constitution handed down to them by their forefathers, this most northern nation should have been under the dominion of three different constitutions, all extremely despotic; and that all these changes should have been produced with little more heat or ferment than occurs in this country during a parliamentary election.

In the reign of Charles XII. as the state of the country at the period of his death abundantly testified, the constitution—if a nation so governed can be said to possess a constitution—was a pure despotism, to which they submitted with an obedience so tame and abject, that the threat of that monarch, to send his boots to govern them, is but little surprising. Upon his death, however, while smarting under the wounds that the gratification of his mad ambition had inflicted upon them, the Swedes, it appears, determined to revenge themselves on the royal dignity, and accordingly reduced the power of the crown, from the absolute state in which they found it, to a mere cypher, depriving the monarch not merely of the legislative but of almost the whole of the executive power.

Such was the constitution established in 1720; and as any change which afforded to the people a chance of exemption, or even partial relief, from the grinding and oppressive system under which they had groaned, was likely to obtain their support, it is not strange that the new form of government, however prejudicial it might be to the numerous and influential classes, who would have profited by the reign of arbitrary power, was introduced and established without resistance or complaint.

But whatever expectations the people formed of finding an amendment in their condition, from the supposed amendment of their constitution, they were speedily awakened from their

delusion ; they soon found, that extremes always meet ; and that in the rebound from an arbitrary despotism to the shadow of a monarch, oppression was still their lot ; the only difference being, that instead of having it dealt out to them by the hands of an individual, they received it from a domineering aristocracy.

The constitution too that was established in 1720, carried within it the germ of its own dissolution. The title of king conferred none of its attributes, and the monarch was perpetually exposed to the mockery of supplications, having all the weight and authority of commands : and, though surrounded with all the external marks of power, constantly subject to the most humiliating restraints.

There being thus scarcely any thing to lose by a change, and a chance of gaining much, no motives were wanting on the part of the sovereign to induce him to attempt the extension of his own authority. But during the two first reigns after the Revolution of 1720, as the sovereigns were both of them foreigners elevated to the throne by the choice of the people, and by no means of ambitious or enterprising characters, they were content with the slender share of authority allotted to them, and made no endeavours to shake off restraint and thralldom.

Far different however was the character of their successor, Gustavus the Third. He was singularly qualified for succeeding in the most arduous and delicate undertakings, ambitious, enterprising, of a commanding oratory, a persuasive and insinuating address, little scrupulous as to the means of effecting his purposes, and constantly accessible to his subjects, of all ranks, listening to their complaints with the dignity indeed of a sovereign, but with all the ardour of a zealous friend and equal. The established constitution was not likely to resist the attacks that a man of such endowments might make upon it. We find accordingly that by the assistance of foreign powers, and a system of the most artful and wily intrigue, he compelled the aristocracy in 1772 to surrender up the whole of the authority with which they had been invested, and restored the monarchy to that plenitude of power which it had possessed previously to the revolution of 1720. In order to shew this, it will be necessary to notice only four articles of the Constitution of 1772, as they are given in Sheridan's account of the revolution of that period : the whole consisted of fifty-seven articles—but by one his Majesty was to assemble and separate the states whenever he pleased. By another he was to have the sole disposal of the army, the navy, finances, and all employments, civil and military. By a third, though his Majesty did not openly claim a power of imposing taxes on all

occasions, yet such as already subsisted were to be perpetual, and, in case of invasion or pressing necessity, the King might impose some taxes *till* the states could be assembled: but his Majesty was to be the judge of this necessity, and the meeting of the states depended wholly on his will and pleasure. By a fourth when these were assembled, they were to deliberate upon nothing but what the King thought proper to lay before them*.

With such a catalogue of revolutions before him, exhibiting as they do the character and temper of the nation in which they were effected, the reader will be the better prepared for the work before us. We must, however, at the outset, confess, that with respect to the accuracy of the details that are contained in it, it is presented to us under auspices that are calculated to excite no small degree of suspicion. The advertisement prefixed to the translation tells us that it was "originally published in Stockholm. It does not (it is observed) bear the sanction of government, but as in that country nothing on such a subject could flow but from that source, it may consequently be considered as authentic." With respect to the work in question having been published under the direction and with sanction of the government, after having perused it, we think it is impossible to entertain a doubt; but when we consider that it was written for the express purpose of justifying the measures of the government—that in Sweden where that effect was designed to be produced, no one would dare to contradict any of the statements contained in it, or publish any other account of the facts that it narrates, than what was sanctioned by the court, we think it will not be considered as going too far to suppose that if events have not been altogether falsified, they have at least received such a colour as would be most agreeable to the persons principally affected by them.

But having thrown out those points for the consideration of the reader, we shall proceed to the work itself. It is divided into three parts, the first consisting of "the War in Germany;" the second of "the War with Russia and Denmark;" and the third, "of the Finances and Revolution."

That the reader may not be altogether without some clue to assist him in comprehending the singular manner in which the war in Germany appears to have been conducted, we think it necessary to depart in some degree from the plan of our author, and *begin* by solving the riddle before we give the riddle itself. The solution of the whole difficulty will be found we think in the character given of the King.

*See Sheridan's "History of the late Revolution in Sweden." p. 307, 8.

‘His character’ (it is said) ‘naturally severe and unbending, was rendered more so by his religious tenets. His education, carefully conducted, had enabled him to judge superficially, and to discover insignificant distinctions; but nature had denied him the comprehensive mind necessary for a King. Captivated and occupied with trifles, he betrayed childish satisfaction in the invention of a new uniform, a passion for ceremony, and in particular for military parade, in which he supposed the whole art of war to consist.’

‘To his own misfortune and that of his country, the King had become acquainted with a commentary on the Revelations of St John, which had been published in Germany, and translated into Swedish. Although not addicted to study, it now became his greatest pleasure to read the revelations and the commentary: and it is not unlikely that mysteries, which have always the strongest effects on the weakest minds, may in that respect have perverted his understanding. Some idle calculators had discovered that the letters in the name of the French Emperor composed the number 666, which the Evangelist says is that of the beast.’ &c. pp. 61—62.

Our author then proceeds to state that in order to accommodate this theory the King himself, and by his order his ministers, always wrote the name of the French Emperor Neapoleon Buonaparte, and that as having some connection with the same subject an order was issued by him to cut down 888 oaks ‘in the Royal Park for the use of the Fleet during the war with Russia.’ p. 64.

A mind thus constructed, and relying upon such expedients for subduing his enemies, was not the best calculated for conducting the Swedish armies to the restoration of the Bourbons,—in his view the only legitimate cause of the war,* and accordingly it appears that the whole of his conduct as a General, exactly corresponded with what might have been predicted.

The King after a variety of delays, proceeding from the most puerile causes, and after quarelling half a dozen times with the Courts of Russia and Prussia who had alternately been allies, neutrals, and enemies, began his campaign on the continent, by the help of a subsidy from this country, with landing in Pomerania the Swedish army, preparatory to the commencement of operations in Hanover.

‘The Governor General and others (it is said) acquainted with the Country, were not consulted concerning the order of march; and then it often happened that the troops were ordered to take up their quarters in villages which were no where to be found but on paper. Thus the battalion of Guards and the King’s Regiment, were left without shelter on the 26th of November, and in the most dreadful weather.’ p. 21.

The subsequent operations were such as the commencement promised. The French having shortly after put their troops in

* Historical Sketches, p. 11.

motion fought the battle of Austerlitz, and concluded the treaty of Hollitch. The English that were designed to co-operate with the Swedes, having refused to quit the protection of their transports, and the King of Prussia having concluded an offensive and defensive alliance with France, the King of Sweden resolved to content himself with occupying the small territory of Lauenburg, and to 'hazard a war with the King of Prussia for the sake of two hamlets which did not belong to him, and which he did not even wish to retain.' p. 34.

But even this wretched fruit of an expensive and destructive campaign was not long retained: Lauenburg was abandoned with loss and disgrace, and the army withdrew into Pomerania: by this happy combination of military skill and diplomacy the Swedish Finances, were already in so much disorder that it was declared 'useless to pay any attention to them.' (p. 39.) The king's confidence however did not fail him; and he still resolved upon measuring himself with Buonaparte: the subsidy however of £19,500 per month, of which he was in the receipt from this country, not being sufficient for his purposes, he found a convenient and opportune addition to it, by laying violent hands upon 375,000 riks dollars, part of a larger sum, which was in its passage through his territories as a subsidy from this country to the court of Petersburg. Notwithstanding, however, this timely supply, the Swedes were at length compelled to evacuate Pomerania, and retired to the Island of Rugen, together with the English troops which had been sent to their assistance.

Here a new and more important enterprize was suggested for the employment of the Swedish and English armies. The combined force, being placed under the command of the king, it was proposed that an attack should be made upon the Island of Zealand, and that when conquered, the king of Sweden should be put in possession of Copenhagen; the whole to be delivered up again to the Danes upon the fulfilment of the following conditions, viz:—"the restoration of Pomerania to Sweden, of Hanover to England," (p. 79.) The king however not being considered by us as sufficiently alert in raising means for the accomplishment of his part of the treaty, this project ended in the burning and plundering of Copenhagen. It was to this auspicious termination that the allied armies brought the war in Germany—our fair fame was egregiously stigmatized, we wasted our money and our men, while the king of Sweden was compelled to evacuate the whole of Pomerania, acquired no compensation for it, and exposed himself to the derision and contempt of his subjects and of the whole of Europe.

But notwithstanding this desolating display of unmixed ig-

ignorance and folly, England appears still to have calculated upon an ally who had given such disastrous and repeated proofs of his utter and incurable incapacity, and we find that soon after the treaty of Tilsit, a negotiation was opened between England and the king of Sweden, by which the latter was to receive, as a subsidy 100,000*l.* per month; nominally to enable her to defend herself against the threatened invasion of Finland, but really, as there seems every reason for supposing, for very different purposes.

Instead of making any preparation to resist the invasion of Finland, the first step taken by the king was, in imitation of the practice at the Porte, to arrest M. Alopæus the Russian Ambassador, and the defence of the threatened territory was managed with the skill, that from such an act might have been expected. Scarcely any preparations were made to meet the coming storm. The Russians, partly from the treachery of the Finnish garrison, partly by means of their superior numbers, overrun almost the whole of Finland, and while the king was thus menaced with the utter subjugation of this most important part of his dominions, and the dismemberment of it from his kingdom, war was declared with Denmark. In this emergency, having the option to make between the defence of his hereditary territories on the one flank of his kingdom, and the attack of his neighbours territories on the other, in his wisdom he resolved upon the latter expedient, and made preparations for the invasion and conquest of Norway.

A considerable army was accordingly collected for this expedition, and penetrated some distance into that kingdom, but found it "could not long maintain itself in a barren country:" a discovery which, it might be supposed very possible to make before the event. The troops were thereupon withdrawn. This scheme not having succeeded, another negotiation was opened with England for the invasion of Zealand, which was as speedily abandoned, and converted into a revival of the project for conquering Norway; and in this project also England was invited to co-operate.

'The English ministry (it is said) long hesitated . . . but to gratify in some measures the wishes of his majesty, the English ministry offered to send to Sweden 10,000 men.' p. 105.

The consequence was the memorable expedition of Sir John Moore. The King promised 'that the troops should be received in the most hospitable manner, and with the respect due to the troops of an ally;' (p. 106) and this promise was fulfilled by the immediate issue of an order, 'that the English troops were to be received in the Harbours, but not allowed

to land.' (p. 107) One of these orders, however it may have fared with the other, was strictly observed:—the English troops never did land in Sweden, and the result of this costly armament, as is well known, was the flight of their General from Stockholm in order to avoid imprisonment, and the conducting of the troops back to England without having effected or attempted to effect any one object for which they had been dispatched from this country.

We cannot afford space to follow the king through the remainder of his Russian and Danish wars; it exhibits an unmixed recurrence of the same perpetual blunders and want of foresight—all, however, ending in the chivalrous resolve, *never* to make peace with France or Russia.

The ruinous and unremitting wars in which Sweden had been so long involved, together with the comparative poverty of the country, produced the most serious disorders in the state of the finances. Every day exhibited fresh proofs of the deplorable condition of the country: but such was the delusive spell under which the monarch laboured, that

‘It was necessary to be very cautious in communicating these circumstances to the king, whose opinion of the inexhaustible resources of his country, and pretensions of unlimited sacrifices from his people, made it apprehended, that were other means to fail, he would take some desperate step, either against the rank, or the property of individuals.’ pp. 190—1.

Under this pressure the most grinding schemes of taxation were devised, which appeared to have produced the greatest discontent throughout the kingdom, and to have been the proximate cause of the revolution that ensued.

To prevent the carrying into effect of these plans, a correspondence took place among the principal officers of the army, which ended in a determination to arrest the king, at his palace, in Stockholm, on the 18th of March, 1809. Baron Adlercreutz was intrusted with the execution of this delicate and hazardous commission, and having assembled a number of the conspirators in the king's palace, he obtained access to his majesty, and represented to him that “the public mind was in the utmost irritation upon the unfortunate circumstances of the country, and particularly from his majesty's intended departure from Stockholm. The king, alarmed at this address, interrupted the baron, loudly exclaiming, “Treason! you are all corrupted, and shall be punished.” A scuffle then ensued, in which the king was disarmed; and after a fruitless attempt to escape, in which he was pursued and taken in the court-yard of the palace, he was finally secured.

‘Perhaps no revolution (it is observed) which intended the destruction

of despotism, was ever effected with so much facility. No tumult ensued—no blood was shed in any part of the kingdom, and it may be considered as a strong proof that the king had personally become a superfluous member of the society, when no pang was felt in the separation.’ p. 227.

Gustavus Adolphus, “voluntarily” abdicated the throne of Sweden, on the 10th of May, and the duke of Sodermanland having been invited to assume the reigns of government, a request that, after some resistance, he complied with: negotiations for peace were opened with the several states with which Sweden happened to be at war. Upon this part of the subject, however, as the events are too recent not to be fully impressed upon the minds of our readers, it will be unnecessary to dwell. While these transactions were taking place, the deposed king was confined at Gripsholm, and at length, at his own desire, left the country, having had secured to him, for his maintenance, a pension of £15,000 a year.

Such is a very brief abstract of the narrative contained in the work before us. We have perused it with mingled sentiments of pleasure and of pain. Pleasure at the portentous and solemn warning it affords to kings of the severe responsibility, even of the most despotic, and pain at the melancholy spectacle it exhibits of the long continued sacrifice of the happiness of millions to the gratification of the caprice and selfishness of a single individual—perhaps, upon the whole, the least meritorious in his dominions. That the publication of this work, however, it may tend to disparage the kingly office, and to wean the people from the propensity that is so universal, to pay an unscrutinizing reverence to that station—will be upon the whole, of beneficial tendency, we cannot entertain a doubt. It will at least serve as a warning to the Swedish nation to endeavour, by gentle measures, to conquer and preserve for their states some part at least of that share of the constitution, of which they were formerly possessed, in order to serve as a counterpoise to the weight of the royal authority, in case it should ever again come to be exercised by such imbecility as that of which they have had so recent an example.

Before we close this article we cannot avoid noticing certain political doctrines, which this work contains, and which we were as much surprised to discover in a publication designed for such a region, as to find an élève of Bonaparte proclaiming the rights of the people to cashier their kings.

‘If it be allowed (it is said) that the end of every government is, or ought to be, the happiness or prosperity of the governed, it is evident, that when any government, from passion or incapacity, endangers the existence of society, it no longer answers the purpose of its institution. In such unfortunate circumstances, there is no other choice left to the sub

ject, than either to forbear to take any interest in the welfare of his country, or to renounce his allegiance to its oppressors. What in the common course of human affairs would be highly criminal, becomes now the most sacred duty—what would in other circumstances be a breach of the law, is now done for the preservation of the laws themselves, which, with the form of government, support the existence of society.' p. 199—200.

We trust, however, that these liberal sentiments will not be lost upon the people of Sweden, and that they proclaim the commencement of a wiser and more beneficent system of government, than it has been the fate of that devoted country for a long period to enjoy. We are the more inclined to entertain this expectation, as we find that the rigorous restraints which had been imposed in former reigns upon the press, and to which the misfortunes of the country may, in a great degree, be traced, were to be relaxed, and the people no longer to be kept in utter darkness, as to the state of their country.

'In order (it is said) to encourage the publication of useful books, particularly such as might afford information on subjects likely to be discussed by the States, the press was relieved from those severe regulations which had, from time to time, been imposed during the former reign. The author was no longer obliged to disclose his name, nor was the responsibility of the printer any longer considered as equal to that of the author. The importation of French and Danish books was now freely permitted.' p. 238.

Art. VI. *Calamities of Authors*; including some Inquiries respecting their Moral and Literary Characters. By the Author of the "*Curiosities of Literature*." Cr. 8vo. 2 vols. pp. 690. Price 16s. Murray. 1812.

ONE of the first ideas that occurred on reading this title, as connected with the author's name, was that which would be expressed by the simply opposite terms,—the *good* fortunes, luckinesses, or felicities, of authors;—and one of these terms it might not be amiss for Mr. D'Israeli to take for the title of his next publication. For we think he stands rather prominent in that section of the writing tribe which is distinguished by the good luck with which each of the workmen has been thrown upon just that tract of the literary domain where he could effect more than in any other, both for himself and the public. In grave history, in philosophical criticism, in politics,—and we need not enumerate all the other departments—we may be allowed to think he would have totally failed. He happened to be turned in among the *Curiosities of Literature* (a designation quite as fit to be taken for a title to the present work, only with the addition of the epithet *Melancholy*, as to the most noted of his former ones) and he has succeeded.

We would not, however, celebrate his good luck in any

terms that should seem like a negation of merit. Very considerable credit is due to his industry of research, and some praise to that benevolent vivacity which the musty smell of obsolete books, and the rumination on the injustice of mankind to bookmakers, have not been able to reduce to dulness or turn to acidity. He is himself of a liberal temperament in estimating and applauding the merits of authors and excusing their defects. So far as he has to act the critic he seems better pleased with the charitable part of his calling. As to his workmanship, it displays that freedom and that cast of reality, which cannot be given but by a writer who is quite at home in his subject, at home not only in point of knowledge: but of complacency. He fondles his subject, coquettes with it, affects perhaps sometimes to reproach it as a thankless and rueful one, mourns over it with intermingled tears and antics, but through all the whimsical variation of feelings and manners, is ever faithfully in love with it. With such advantages, an author must be very slenderly endowed in what may be called the *metallic* part of the mental constitution, to fail altogether to please.

At the same time we think our author would not be abetted in very high claims, (which indeed we are not aware that he advances) in the superior and severer order of qualifications. Provided he amuses, he is content, we conclude, to be told, that he writes with a very gentle effort of the understanding, with an extremely crude connexion of ideas, with a desultory attention to the given subject, with a not unfrequent intervention of quaint fantasies and something very like bombast, and with a general and excessive incorrectness of language. We conclude he would not be offended at being told this, because he appears to us to have made no effort whatever, during the lapse of years and the course of writing, to correct himself in these points. There are in the present work the same flippancy and frequent extravagance in the spurts or effusions of feeling, the same loose and frisking, and yet not seldom affected diction, and the same utter abandonment of all the rules of construction. It is to us utterly astonishing how a man of sense and taste can have been so long busy in literature, so long observing how other men have put words on strings to make sentences, and so long doing it himself, without acquiring even mechanically the knack of doing it more correctly.

After all, we have here a very entertaining book,—if it be right in moral principle that a feeling which may be expressed by so light an epithet should prevail in the perusal of the memorials of such folly, vice, and wretchedness, as the

author has displayed in humiliating attendance on talents and learning.

‘The chief object of the present work is to ascertain some doubtful yet important points concerning Authors. The title of Author still retains its seduction among our youth, and is consecrated by ages. Yet what affectionate parent would consent to see his son devote himself to his pen as a profession? The studies of a true Author insulate him in society, exacting daily labours; yet he will receive but little encouragement, and less remuneration. It will be found that the most successful Author can obtain no equivalent for the labours of his life. I have endeavoured to ascertain this fact, to develop the causes, and to paint the variety of evils that naturally result from the disappointments of genius. Authors themselves never discover this melancholy truth till they have yielded to an impulse, and adopted a profession, too late in life to resist the one, or abandon the other. Whoever labours without hope, a painful state to which Authors are at length reduced, may surely be placed among the most injured class in the community. Most Authors close their lives in apathy or despair, and too many live by means which few of them would not blush to describe.

‘Besides this perpetual struggle with penury, there are also moral causes which influence the Literary Character, fertile in calamities. I have drawn the individual characters and feelings of Authors from their own confessions, or deduced them from the prevailing events of their lives; and often discovered them in their secret history, as it floats on tradition, or lies concealed in authentic and original documents. I would paint what has not been unhappily called the *psychological* character.’ Preface, p. viii.

He apprizes the reader that he has ‘limited his inquiries to our own country, and generally to recent times; for researches more curious, and aeras more distant, would less forcibly act on our sympathy.’ Accordingly he begins so late in the historical list of ‘Authors by Profession’ as Guthrie, Amhurst, and Smollett, which proves, however, to be no reason why he should not afterwards go as far back as Roger Ascham.

He says the denomination of “Authors by Profession” is thought to have been introduced by Guthrie. What it means, and the wretchedness of what it means, our author thus declares:

‘It is to have no other means of subsistence, than such as are extracted from the quill; and no one believes these to be so precarious as they really are, until disappointed, distressed, and thrown out of every pursuit by which he can derive a maintenance, the noblest mind often sinks to a venal dependant, or a sordid labourer. Literature abounds with instances of “Authors by Profession” accommodating themselves to both these inconveniences. By vile artifices of faction and popularity their moral sense is equally injured, whether in prose or verse, while the Literary Character sits in that study which he ought to dignify, merely, as one of them sings,

“To keep his mutton twirling at the fire.”

and, as another said, that, "he is a fool who is a grain honestier than the times he lives in."

Our author inserts a letter of Guthrie, addressed, as it should seem, to a new minister of state, offering without disguise or limitation to earn in his service the same wages as he had received from the minister's predecessor. No 'calamity,' however, except what was necessarily involved in the fact itself of being so base, is mentioned as befalling this professor of literary venality. But the wretched fate is recorded of some other scribes of the same order, such as Amhurst and Oldmixon. The author does himself the justice of reprobating in the strongest terms, wherever it is brought in view, such depravity of principle; though his humanity deploras that urgent pressure of want which no doubt appeared to many of the delinquents almost a justification of their conduct. Some expressions tending at least to excuse such a conduct, are quoted from Fielding; while a 'lofty sense of independence' is ascribed to Smollett, whose life of severe incessant literary toil declined to its termination in a state of distressing and disordered weakness, caused by his exertions, but also in such straitness of pecuniary means as forbade him the necessary remission of labours, and the full benefits of a foreign climate, in which he died, leaving his widow, as our author says, to 'perish in friendless solitude.' 'Yet,' he says, 'Smollett dead—soon an ornamented column is raised at the place of his birth, while the grave of the author seemed to multiply the editions of his works.'

Our author digresses, (if it were correct to attribute so much method generally to his writing as that word would seem to imply) to the past and present state of literary property, as defined by the laws. He justly regards it as a reproach to our legislation; and insists that an author's hold on the products of his mind, should be secured to himself and his descendants for a long term, at least a century, if not made perpetual, as it is in some instances in France.* In so much lower estimation have mind and its productions been always held than matter, in the civilized world, or at least in this part of it, that it was not without difficulty and opposition, at a comparatively late period, that the right in question was verified at all. Our author records, with a very allowable bitterness of feeling, that,

'The verbal and tasteless lawyers, not many years past, with legal metaphysics, wrangled like the schoolmen, inquiring of each other "whether the *style* and *ideas* of an author were tangible things; or if these were

* 'The descendants of Corneille and Moliere retain a claim on the theatres whenever the dramas of their great ancestors are performed.'

a *property*, how is *possession* to be taken, or any act of *occupancy* made on mere intellectual ideas." Nothing, said they, can be an object of property, but which has a corporeal substance: the air and the light, to which they compared an author's ideas, are common to all; ideas in the M. S. state were compared to birds in a cage; while the author confines them in his own dominion, none but he has a right to let them fly; but the moment he allows the bird to escape from his hand, it is no violation of property in any one to make it his own.' V. I. p. 30.

Thus there were not wanting men, active possessors too of that science of which justice is self-assumed, to be the sole foundation, and object, and which makes the most lofty claims to reverence on this very account, who demanded large fees for enouncing their *own* '*mere ideas*'—more money for exercising this function one week, than the most respectable authors ever dreamed of expecting for the industry of many months in enouncing their ideas in a more elaborate and a permanent form;—and the earnest purpose of these men's gold-rewarded effusion of '*ideas*' should be to prove, that other men diligently employed in that mode of communicating ideas which has done more than all others to enlighten the world, ought to be legally denied the means of securing any reward!

As to their analogies,—light, air, birds in cages, &c.—we suppose a very slight sentiment of equity would have been enough to suggest one infinitely more plain, more close, and more morally correct. There is a striking similarity between the act of making a good book and that of gaining and securing a portion of land from the sea. How glaring, to the common sense of mankind, would be the injustice, if a man who had effected this with great labour and expense, and peaceably subsisted himself and a family on the acquisition, should, at the end of twenty-eight years, experience a sudden invasion of neighbours and strangers on his little territory, to drive him and his children from the possession, and all its benefits for ever. It might, however, be little better than sedition for him to presume to complain, for perhaps they might insultingly produce to him some warrant of *law*.

It may be hoped that not many years will be allowed to pass before some really liberal principles will be adopted and carried into enactment on this subject; and that perhaps not many months will elapse before some points of extreme grievance recently brought into activity against the interests of literature, will be disposed of in the way that every one of its friends must desire.

Our author recounts in this section some curious and rather provoking instances of immense disproportion between the emoluments of authors and their booksellers. It seems to be

an essential provision in that reformed legislation which he calls for; that there should be such an interest secured to authors in the progressive produce of their works, as they themselves should not be able, in the hour of distress or indiscretion, to alienate.

The next section is entitled 'The sufferings of Authors,' though it is not easy to perceive why one particular chapter should be so specified in a book of such a quality, and with such a title, especially when one sentence of this chapter observes that 'the list of the calamities of' a profligate class of literary 'worthies of the Elizabethan age' alone 'have as great a variety as those of the Seven Champions.' The poetical wits, Nash and Greene, are the chief subjects. Of the latter it is said, 'Robert Greene, the master-wit, wrote the "Art of Coney-catching," or Cheatery, in which he was an adept. He died of a surfeit of Rhenish and pickled herrings, at a fatal banquet of Authors—and left us his legacy among the "Authors by Profession, a groatsworth of wit bought with a million of repentance." One died of another kind of surfeit. 'Another was assassinated in a brothel.' Some extracts from the writings of Nash, give a strong and dark picture of the feelings of a man of genius suffering neglect and penury, and neither governed nor consoled by principles of piety. 'Such men,' our author truly observes, 'but too often suffer that genius to be perverted and debased. Many who would have composed history have turned voluminous party writers; many a noble satirist has become a hungry libeller. Men who are starved in society, hold to it but loosely. They are the children of Nemesis! They avenge themselves—and with the Satan of Milton they exclaim, "Evil be thou my good!"—Never were these feelings more vehemently echoed than by this Nash—the creature of genius, of famine, and of despair. He lived indeed in the age of Elizabeth, but writes as if he had lived in our own.'

Another section, under the title of 'A Mendicant Author, and the Patrons of Former Times,' supplies some highly curious illustrations of the condition of literary men in those times, by relating the hapless fortunes of the poet Churchyard, of Elizabeth's age, Stowe the antiquary, and a still more pitiable composition of scholarship, simplicity, and wretchedness, under the name of Myles Davies, 'whose biography,' says he, 'is quite unknown,' and who was at first 'a Welch clergyman, a vehement foe to Popery, Arianism, and Socinianism and of the most fervent loyalty to George I. and the Hanoverian succession.' The wanton rudeness of aristocratical patrons, and the meanness, and in some instances downright

knavery, of their returns for literary attendance and adulation, which, nevertheless, they were vastly willing to receive, are exhibited in combination with the pitiable and yet detestable toils of servility, and form a lively picture of modes of degradation which literature has now in a good measure outlived. The *criminal* part of the degradation, however, does not appear to attach to Stowe, who in the *eightieth* year of a life of almost unparalleled antiquarian toils, obtained from the literary monarch James I. letters patent under the great seal, permitting him, during the space of one year, 'to gather the benevolence of well-disposed people within this realm of England; to ask, gather, and take the alms of all our loving subjects.' These letters patent were to be published by the clergy from the pulpits; they produced so little that they were renewed for another twelvemonths; one entire parish in the city contributed seven shillings and sixpence! Such then was the patronage received by Stowe to be a licensed beggar throughout the kingdom for one twelvemonth! Such was the public remuneration of a man who had been useful to his nation, but not to himself!

In a section on 'Cowley, and his Melancholy,' we think there would have been no injustice in censuring much more freely the weakness and folly, of a man of independent fortune, and immense intellectual resources, in *letting* his sensibilities be so much at the mercy of the tinselled personages for whom he had no respect, and from whom he wanted nothing.

A spirited sketch of the character and the forlorn, but almost deserved fate of the noted critic Dennis, forms the substance of the subsequent section. This is followed by a long chapter under the title of—'Disappointed Genius takes a fatal direction by its abuse;' and the subject is the once famous 'Orator Henley,' who well deserved—not so much as an actor in civil or literary history, as a specimen in natural history—the labour our author has bestowed in bringing together all the recorded particulars concerning him. It is an extremely curious exhibition, and made in our author's most vivacious style,—a style which crackles with innumerable smartnesses, sometimes, it is but justice to say, hits on real brilliances and felicities, but is apt, like human creatures, to be most unlucky when most ambitious. There are so many instances, as we think, of this temerity and failure, that it will be right to transcribe one or two.

'If these sentiments were really in his (Henley's) mind at college, he deserves at least the praise of retention; for fifteen years were suffered to pass quietly without the patriotic volcano giving even a distant rumbling of the sulphureous matter concealed beneath. All that time had

passed in the contemplation of church preferment, with the aerial perspective, lighted by a visionary mitre.' V. I. p. 164.

'In the calamity before us, Time, that great Autocrat, in its tremendous march, who destroys authors, also annihilates critics, and acting in this instance with a new kind of benevolence, takes up some who had been violently thrown down, to fix them in their proper places.' V. II. p. 78.

Next comes a chapter on the 'Maladies of Authors.' A number of melancholy examples are produced of men, whose too intense and unremitting studies have resulted in oppression of spirits, or premature death, such as Bayne, Cotgrave, Henry Wharton, Kirke White, and Macdiarmid. But the instances, we fancy, of men that really do themselves any great harm by excess of study, are extremely rare. No fact is more conspicuous in literary history than the compatibility of very great and prolonged mental industry with health and long life, as evinced by the multitude of instances of hard students, living to the age of from seventy to eighty, and not a few beyond this latter term, prosecuting their labours to the very close of life!

The section, entitled the 'Pains of Fastidious Egotism,' is a spirited and interesting essay on the character of Horace Walpole, no favourite with our author, and really it should seem, from extracts here given from some of his unpublished letters, but little, at some moments, a favourite with himself. For it appears, that sometimes during the course, but with much aggravation towards the end of a long and anxious experiment on himself and the public, to ascertain his rank as a man of talents, a mortifying perception was forced upon him, that his faculties were of far less dimensions than any in which he could be self-complacent in contemplating them. In some particular moods this mortification seems to have been envenomed into a kind of self-directed rancor, and he was stung into expressions of angry contempt of his intellect and genius. These perceptions, so galling to a man of his vanity and ambition, so emphatically grievous, when they mingled with the gloom and encroaching infirmities of declining life, are perhaps too little compassionated in reflections like the following:

'Thus humbled was Horace Walpole to himself! There is an intellectual dignity which this man of wit and sense was incapable of reaching—and it seems a retribution, that the scorner of true greatness should, at length, feel the poisoned chalice return to his own lips. He who had condemned Sidney, and quarrelled with, and ridiculed every contemporary genius he personally knew, and affected to laugh at the literary fame he could not obtain,—at length came to scorn himself!—and endured the "penal fires" of an author's hell, in undervaluing his own works, the productions of a long life!' V. I. p. 120.

We will transcribe one or two of the remarkable passages of Walpole's letters, which expose him in this state of painful humiliation without humility.

' I have taken a thorough dislike to being an author ; and if it would not look like begging you to compliment one by contradicting me, I would tell you what I am most seriously convinced of, that I find what small share of parts I had, grown dulled. And when I perceive it myself, I might well believe that others would not be less sharp-sighted. *It is very natural* ; mine were *spirits* rather than *parts* ; and as time has rebated the one, it must surely destroy *their resemblance* to the other.'

In another letter to the Rev. W. Cole :—

' I set very little value on myself ; as a man, I am a very faulty one, and as an author, a very muddling one, which whoever thinks a comfortable rank, is not at all of my opinion. Pray convince me that you think I mean sincerely, by not answering me with a compliment. It is very weak to be pleased with flattery ; the stupidest of all delusions to beg it. From you I should take it ill. We have known one another almost forty years.'

Why ' literary Scotchmen and Irishmen ' are insulated in a distinct section, we cannot guess, as they might, in the general distribution, have been assigned to their appropriate classes, according to their respective modes of calamity. It cannot be meant, that the fine spirits of these nations *adventure* in literature under a more malignant influence of the planets than their neighbours, or with a necessary reversal, as to their literary enterprizes, of the auspicious fortunes so notoriously smiling on the other undertakings of the aspiring individuals of at least one of those nations. The whole matter probably is, that our author has no notion of classifying. His mind is more like any thing (the sun excepted) in the material world, than a building, or enclosure, or chest of drawers, or set of shelves, in which there should be distinct compartments, shaped by right lines, arranged in squares, or other rectangular figures, and adapted and appropriated in an orderly manner, to distributed and distinct contents. His soul is some little nook of creation breaking down into chaos, and blending its forms and fragments of forms of organized substance, in an inseparable confusion.

The wan and mournful spectres which pass before us in this portion of the work, are those of Isaac Ritson, M'Donald, Logan, Heron *, M'Cormick (the author of a life of Burke), and James White.

* Robert Heron's letter to the Literary Fund, written in 1807, from the prison where he was confined for debt, and recording his life, as an author, presents a wonderful exhibition of literary toil, and the quantity, whatever the value might be of its results. In his confinement he endea-

There is a long chapter under the title of 'Laborious Authors,' in which the chief figure is made by Anthony Wood, whose labours are highly commended, Joshua Barnes, and Cole, the humble friend of Horace Walpole. Cole had passed a long life in the pertinacious labour of forming an *Athenæ Cantabrigienses*, and other literary collections, designed as a companion to the work of Anthony Wood. These mighty labours exist in more than fifty folio volumes in his own hand-writing. An extract is given from his manuscripts of the date of more than thirty years after the work was begun, descriptive of the dreary state of his feelings after toiling at it so long, and yet declaring it would be still more miserable to abandon it.

We will transcribe a still more melancholy instance, recorded in Vol II. p. 266.

'Dr. Edmund Castell offers a remarkable instance to illustrate our present investigation. He more than devoted his life to his *Lexicon Heptaglotton*. It is not possible, if there are tears that are to be bestowed on learned men, to read his pathetic address to Charles II. without forbearing them (and forbear them). He laments the seventeen years of incredible pains, during which he thought himself idle when he had not devoted sixteen or eighteen hours a day to this labour; that he had expended all his inheritance, it is said more than twelve thousand pounds; that it had broke n his constitution, and left him blind as well as poor. When this invaluable Polyglott was published, the copies remained unsold in his hands; for the learned Castell had anticipated the curiosity and knowledge of the public, by a full century. He had so completely devoted himself to oriental studies, that they had a very remarkable consequence, for he had *totally* forgotten his own language, and could scarcely spell a single word. This appears in some of his English letters, preserved by Mr. Nichols in his valuable "Literary Anecdotes of the Eighteenth Century." It further appears, that 500 of these Lexicons, unsold at the time of his death, were placed by Dr. Castell's niece in a room so little regarded, that scarcely one complete copy escaped the rats, and the "whole load of learned rags sold

voured to prosecute his labours, till the physicians reported that "his health was such as rendered him totally incapable of extricating himself from the difficulties in which he was involved—by the indiscreet exertion of his mind in protracted and incessant literary labours." 'About three months after, Heron sunk under a fever, and perished amidst the walls of Newgate. We are disgusted with this horrid state of pauperism: we are indignant at beholding an author, not a contemptible one, in this last stage of human wretchedness, after early and late studies, after having read and written from twelve to sixteen hours a day!—O ye populace of scribblers! before ye are driven to a garret, and your eyes are filled with constant tears, pause—&c.' V. I. p. 224. The author adds, 'The fate of Heron is the fate of hundreds of authors by profession in the present day, of men of talents and literature, who can never extricate themselves from a degrading state of poverty.—It is a consolation to Mr. D'Israeli's readers that he is very apt to exaggerate.

only for seven pounds." The work, at this moment, would find purchasers at forty or fifty pounds.'

We find we have loitered so long with our author in the earlier stages of his course, that we must not accompany him to the end. When our readers get the book, they will excuse our having suffered ourselves to be so detained, from their own experience of its attractive and beguiling qualities. It is a book, for which the idlest lounge, the most crabbed student, and every individual of the gentle class of reviewers, will equally thank the author, while the numerous workmen who are anxiously casting about for something that will *take*, will envy his good fortune.

The sections to which we forbear to extend our remarks, are, Despair of young Poets; the examples, Pattison and Henry Carey.—Miseries of the first English Commentator; (Dr. Grey, the learned editor of *Hudibras*).—Life of an Authoress; (Eliza Ryves).—Apology for Wood's *Athenæ Oxonienses*, with an Idea of Literary History.—Literary Ridicule; chief example, Harvey, a contemporary and friend of Spenser.—Literary Hatred; example, Dr. Gilbert Stuart's detestable persecution of Dr. Henry.—Undue Severity of Criticism; example, Kenrick.—Voluminous Author without Judgment. (William Prynne).—Genius and Erudition, the Victims of immoderate Vanity; the example, Toland.—Genius the Dupe of its Passions; the example, Steele.—Literary Disappointment disordering the Intellect; the examples, Leland and Collins.—Rewards of Oriental Students; example, Ockley, the historian of the Saracens.—Danger incurred, by giving the Result of Literary Inquiries; the examples, Cowel, Stowe, Reginald Scot, Selden, and Hawkesworth.—National Work, (that of De Lolme, on the Constitution), which could find no patronage.—Miseries of successful Authors; the examples, Hume, Dryden, Mickle, and Drayton.—Illusions of Writers in Verse; the chief example, a very striking one, and displayed at considerable length, Percival Stockdale.

Almost all these sections will be found entertaining, and several of them ought to convey lessons of great utility to sanguine literary aspirants, and to those who fancy, that a little genius, real or self-imputed, will excuse the want of morals, or of common sense.

None of the stories is adapted to excite a more painful sympathy than that of Miss Ryves, a woman, as it appears, of a very amiable and cultivated mind, 'deprived of her birth-right by the chicanery of law,' (they are her own words) and turning to literature for a subsistence, after having, in earlier and happier years, applied herself to it from taste; of indefa-

tigable industry, but still obtaining such slender rewards, that, notwithstanding the most careful economy, she gradually sunk down in penury, hunger, and a broken spirit, to death, in the deepest solitude, in an obscure lodging, in the precincts of London. The time of her death is not mentioned, but it was only a few years back.

There can, we fear, be no comprehensive and specific cure for the evils peculiarly incident to authors as a class. The literary department will continue always to be attempted by numbers who must fail, and suffer all the attendant and consequent mortifications, or still heavier distresses. But we may hope, that a book like this may serve to deter a few who are in danger of yielding to the flattering temptation. There is one point, however, in which the author has greatly failed in his duty as a remonstrant against the delusions that make so many unhappy authors,—he does not expose, in the abstract, the folly of the passion for fame. He makes here and there a vain effusion, rather tending to cherish it.

Art. VII. *Musæ Cantabrigienses* ; seu carmina quædam numismate aureo Cantabrigiæ ornata, et Procancellarii permissu edita. 8vo. pp. 250. Price 10s. 6d. Lunn, &c.

WHATEVER may be the collateral advantages of Latin verse-making, the thing is of such a nature that a modern can never hope to do it well,—we venture to say, not even tolerably well. Whoever will consider, upon what undefinable, and sometimes almost imperceptible minutiae, propriety of language depends, (to say nothing at present of elegance,) and will then take the trouble of observing how seldom it is that a foreigner, after a long residence in any country, is able to speak it's language even with grammatical correctness, will we think, be ready enough to allow, that school boys are not very likely to rival, in the poetical elegancies of a dead language, its original authors. Idiom is a thing so tender, and whose joints are so delicately knit together, that it requires the utmost gentleness of hand to touch it, and not to dislocate all its limbs. We are persuaded that Horace or Quintilian would detect, in what have been esteemed the most perfect pieces of the *Musæ Etonenses*, many minute improprieties, awkward collocations, and departures from idiomatical purity.—It is a great happiness, therefore, and this is the only inference we shall at present draw from our premises, that the *Musæ Cantabrigienses* have fallen under our examination, and not that of Horace or Quintilian.

Most of those who will read this article, are probably ac-

quainted with the origin of the odes. By the direction of Sir W. Browne, three gold medals, value five guineas each; are annually given to three under-graduates: the first for the best Greek ode, in imitation of Sappho; the second for the best Latin ode, in imitation of Horace; the third for the best Greek and Latin Epigrams after the manner of the Anthologia and Martial. From these odes and epigrams, which have now been annually produced for nearly forty years, we know not who has made the present selection. We wish that some which have been printed had been omitted, and also that the editor had enlarged his volume by some of the poems from what are vernacularly called the *tripos* papers; two papers on which are inscribed the names of all those who attain the university honors, upon taking their degree of bachelor of arts. Upon each of these are two copies of verses, written, upon any subjects, by any two undergraduates, upon whom the proctors may think fit to confer the honor. Some of these poems, that we have seen, are, we will venture to say, superior to any of the 'Carmina numismate aureo ornata' contained in the volume before us.

Our first objection to these odes, as indeed to the greater proportion of modern Latin poetry which has fallen into our hands, is their great lack of any thing like originality of sentiment or fancy. This arises, perhaps, in a great measure, from what we mentioned before, the great difficulty, if not impossibility, of writing well in a foreign, and still more in a dead, language. So long as the modern writer of Latin verses keeps to the thoughts of the ancients, his errors he may hope will escape detection. But when he ventures upon his own, every thing is rude, barbarous and without form. So long as he treads in the footsteps of Virgil and Horace, it is puzzling to know whose foot left the mark; but, let him once venture out of the path, it is easy to discover the print of the foot, to be of mere modern tread. If the best of these odes should be well translated into English, it would be found to rise very little above the level of a magazine effusion. The misfortune is too, that the writers are not content to let their thoughts, whatever and whose-soever they may be, flow naturally on; they must have them here spouting in an unnatural jet, there tumbling in an awkward cascade. Almost every page affords some interrogation, or apostrophe, some *Io*, triumphe, or some reduplicated *actum est*. These are the artifices of low fancies. To this censure, however, there are certainly several exceptions.

Another evil, arising partly from the same cause as the above, and partly from indolence, is the unconscionable and

shameless thievery from the ancients, especially from Horace. Delicate expressions, lines, sentiments,—all are lawful plunder.

—————‘ recentem
Debitis spargam lacrymis favillam.’ p. 2.

—————‘ intorti capillis
Eumenidum sinuantur angues.’ p. 6.

Novis Alexandria supplex
Hospitibus patefacit aulam.’ p. 72.

—————‘ audivitque mundus
Hesperiaë sonitum ruinæ.’ p. 80.

‘ Experts timorum, propositi tenax
Ad se trahentem cuncta pecuniam
Contemnere audax, et secundis
Temporibus, dubiisque rectus.’ p. 65.

‘ Disjecta non leni ruina. p. 65.

‘ περί γὰς μελαίνας
αὐτίς αὖ ζῶντι νάπαι, ποτόσδει τ’
ἄνθος· ἄμμες δ’ οἱ μέγαλοι, σοφοὶ καὶ
καρτεροὶ ἄνδρες
τῷσπερ ἂ χρυσᾷ πεφίλακε Μοῖσα,
χ’ ἂ θεόπνευστος Σοφία, παραυτὰ
ὡς θάνωμες πρᾶτον, ἀνάκοι πάν-
τες χθονὶ κοίλα
κείμεθ’ εὐδόντες τὸν ἀτέρμον’ ὕπνον.’ p. 181, 182.

Ergo coerces perpetuus sopor
Ducem Britannum, cui placuit fides
Sincera, cui virtus secundis
Temporibus dubiisque recta.’ p. 55.

After all it is impossible to draw every thing from Horace and Virgil; and expressions are sometimes introduced here, the use of which, we are afraid, Horace and Virgil hardly sanction. For instance:

‘ —————loca, consciâ
Quacunque majestate tristes
Relligio sibi sacrat umbras.’ p. 5.

We hear of *conscious virtue* among the ancients; but we fear that this will hardly warrant the expression in the text. Again:

‘ Utcunque, prisci nominis immemor
Fati severam passa gemas manum.’ p. 8.
‘ Cum mæsta dirum exhorruit impetum
Doctrina.’ p. 12.
‘ Ut cinctus Arcturus procellis
Oceano ruit æstuoso
Pregnans ruinis! Occidit, occidit
Heu! Gallicæ terror Erinnyes! p. 71.

—————* raptos marmoris Haffnia
Fasces redonavit priori
 Et vetitum domino Tridentem.
 Pòst, cùm *Tonantis Fama Britannici*
Nomen per æquor vexerat Indicum.' p. 75.

Virgil, indeed, uses 'marmor' for the sea, but it is with such an epithet, and in such a connection, as plainly denote his meaning.

The whole ode, indeed, from which the last two quotations are taken is a very noisy, vulgar, and unclassical performance.

The metre, again, is perpetually at variance with the rules derived from the practice of Horace. Some of these rules are laid down in the preface to this book. Let us see how the preface and the performances agree.

'In tertio autem versu, qualiscunque sit rythmi species, tetrasyllabum in initio nusquam reperitur. Res eadem est, si in Creticum et syllabam dissolvitur, una tantum excepta, et ea in brevissimo Horatii carmine, invenitur :

'Hunc Lesbio sacrare plectro.' p. ix.

'Non luridi fulgore manes.' p. 31

'Non audeat sperare musa.' p. 34.

In the ode by Tweddel, the most beautiful in the volume, these occur.

'Nec credulas gentes fefellit.' p. 36.

'Bataviæ non vocis expers.' p. 37.

'Agrestium et lætas ruenti.' p. 37.

'Non Indico qui stridet arcu.' p. 39.

'Per dirutas jam sævit urbes.' p. 39.

'Et criminis vindex et idem.' p. 40.

'Tecum occidet divina virtus.' p. 41.

In the ode by Lonsdale, on the death of Pitt, the same rule is seven times infringed, and in one by Drury, eight.

Again :

'Rarissimè duobus dissyllabis, ter tantum apud Horatium tetrasyllabo versus desinit.' p. viii.

The following lines are all from a single ode.

'Rerum Jehovah conditorem.' p. 15.

'Ultraque mundi puriores.' p. 18.

'Mentemque pennas impotentem.' p. 19.

'Qua lege cælum pendulique.' p. 19.

'Quæ tanta plausûs murmura aureis.' p. 20.

In another ode we meet with the following lines.

'Argentæ testitudinis impalit.' p. 5.

- ‘ Qui leniter dulcedine profluunt.’ p. 6.
- ‘ Insania : quandòque tumultuans.’ p. 7.
- ‘ Nunc assidens infantibus angitur.’ p. 7.
- ‘ Ingentium formidine nominum.’ p. 8.

Enough of these petty faults. We proceed to lay before our classical readers a few of the elegancies of the volume. And we regret that the odes are all too long for us to give any one entire, without precluding ourselves from making any extracts elsewhere. Indeed, scarcely any of them are so short as the longest of Horace.

From Tweddell’s *Batavia Rediviva*.

‘ An ille divini halitus ætheris,
Anhela vitæ vis, abit in putrem
Glebam, neque antiquos renata
Sentit adhuc meminitve amores?
An feriatis Manibus Elysî
Inter virentes est silvas domus,
Nec credulas gentes fefellit
Ludibrio Mahumeda vano,
Sed quisque festis uvidus in rosis
Producta blandæ virginis oscula
Libat, neque humanæ querelæ
Sollicitâ bibit aure murmur?’ p. 36.

‘ Sopita flamma est, quam gremio in tuo
Nutrix alebas, Gallia, dissidi;
Hâc missa tempestas ab orâ
Terruit Oceani nepotes;
Sed cur Britannorum socias manus
Ciere vis in bella? patent viæ
Plures ad Orcum; nec Britanni
Fœmineos agimus triumphos.
Tuum decorat casside gratior
Superba mollem tænia militem.
Ah! membra ne ferro fatiges
Apta magis lepidæ choreæ.
Inter puellas ludere doctior,
Et, cuique vestis quæ magè rideat,
Suadere, ne lusu protervo
Prælia pulverulenta mutes.’ p. 38, 39.

From Lonsdale’s, ‘on the death of Pitt.’

‘ O si liceret grata dolentibus
Haurire Lethes flumina! cur sonat
Lugubre plectrum? cur relictis,
Musa, jocis, hilarique ludo,
Tristem jubetur ducere nœniam
Invita? jam jam corde sub intimo
Curæ soporatae resurgunt,
Et positus renovatur angor.

Ergò, Britannùm maxime, te quoque
Lethi peremit dura necessitas?

Ergò sepulcrali sub urnâ,

Noster honos, columenque, dormis?

Quis nunc, per æquor rupibus asperum,

Rerumque fluctus, et vada turbida,

Quis imperi clavum tenebit,

Et laceram reget arte navem? p. 64, 65.

‘Vale, Britannùm gloria; dum tuæ

Nutrix juventutis Granta pio gemit

Dolore sublatum, et verendos

Phidiacâ sacrat arte vultus.

Noster fuisti, cùm jubar extulit

Mens dia primum; noster adhuc eris,

Dulcesque, quas vivens amâsti,

Effigie decorabis umbras.

Ergò omnis ibit marmor ad inclytum

Futura pubes, perque tuum caput

Jurabit in pulchros labores,

Et patriæ studium salutis.’ p. 69.

From Law’s ‘Finibus expulsus patriis.’

‘At rex Britannæ navis in arduâ

Puppi residens, trans maris æquora

Torquet laborantes ocellos,

Tristè memor patriæ; recedens

Respectat urbis culmen, et hostium

Castra à remotis pendula montium

Jugis, inauratumque littus

Occidui radiis diei.

Istas resurgens cras iterum dies

Illustrat oras; rex procul exulans

Nec regna, nec gentem revisat,

Nec patrio jaceat sepulcro.’ p. 81.

The opening of Tweddell’s ‘Juvenum Curas,’ is eminently beautiful,

ΧΑΙΡΕ μοι, χαῖρ’, αὖθι, νεᾶνις ὥρα,
πορφυροῦν ἥβης γάνος, ὡς θέλοιμ’ ἄν
σὰς δρέπειν αἰὲν κορυφὰς, τόδ’ εἴ τῳ
μόρσιμον εἴη.

ἰζάνει γὰρ πλασίον Ἀδονά τευ
καὶ Σθένος τοι μακρὰ βιβάν, καὶ οὕτως
ὀππάτεσσι τερπνὰ λαλῶν, Πόθος τε
θυμὸν ἱανθείς

χ’ὼ Γέλως φιλεῖ σ’, ὃ χέρεσσι πλευρὰ
σχὼν μόγις διπλῆσι, σαφές τ’ ἀνοίξας
ἥς φρανὸς κλειῦθρον Φιλία, σέ τ’ Ἑλπίς,
Φαντασίας παῖς.

σὰν στέφει παρηίδα, δοὺς ἐλαφρὸν
τοῦναρ, Ὑγείας κάσις, ἐννυχεύων
Ὑπνος ἐν λάχνα· Χαρίτων βρύει τιν
ἄσπετος ἴλη.

ὥς δέ σου μιμητικὸν ὄν, σφε κοσμεῖ
εἶαρ, ἀκροθινία θ', (ὥς ποτόσδει
Κύπριδος) χέει προπάρειθε κόλπων
ἐκ ῥοδοέντων.

πῶς σὰ φίλτρα μύρια, μυρίοισιν
ἡμέρῳ βέλεσσι δαμεῖς, φράσαιμ' ἄν;
οὐκ ἐγὼν οἴός τε· τί γάρ; πέφευγε
ψάμμος ἄριθμον. p. 103.

Again :

μαλθακὴν ὥπασσε χαράν. τίς ἵχνος,
θηλύπουν, στραφέν ποκ' ἐκεῖσε κακέϊσ,
ὥς ἰδ', οὐ μέμνηεν ἰδῶν, ὅτ' ἐν γὰ
τὰν βάσιν ἀβράν,

ἐγγελάξασ' ἡμίρσεν, προτεῖται
χρυσέα νύμφη; τότε δ' ἐπτοάθη
τῷ νεανίῳ τάχ' ἐρωτύλον κῆρ·
χεῖρα πιάζει

χεῖρ' σαγηνεύσα φράνας Ἀφροδίτα
θέλξεν ἡβώσας· κραδίαν φίλον τι,
καὶ μᾶλλον ἢ φίλον, ἀδύμαις ε-
ζευξεν ἀνάγκαις.

μικκύλος γὰρ μικκύλον οὔτι τραῦμα
ἐλ χερῶν ἴησιν ὁ τοξότης παῖς·
σφόδρα τε σθένει νεαρὸν τὸ θῆλυ·
ἄ, ῥόδ' ἐπιπνοῖς·

ἄ' μάρτυγμα χεῖλεος· ἄ δέ τ' ὄσσων
εὐσκόπων φαιδρὸν σέλας. εὐλαβοῦ τὸν,
ὦ νέος, Σειρᾶν ὀλέτειραν· ἔνδον
γὰρ πότμος ἀνθεῖ. p. 111, 112.

The following description of the spring by Mr. Blomfield
is pretty.

ΠΟΙΚΙΛΕΙΜΟΝ, εὐφροσύνας τιθάνα
μᾶτερ ἀνθέμων Ἑαρ, αὐτι χαῖρε,
χαῖρέ μοι τοῦπος δὲ δοκεῖ συνάδειν
πᾶσα περὶ χθών.

χείματος λυγρὸν νέφος ὥς σκέδασσας,
τοῦμον ὥς θέλγεις κέαρ· ἄν δ' ἐγέρρεις
ἀλσέων τὰν ἀρμονίαν, Φύσις δ' ἀ-
γάλλεται ἄβα.

τεῦ γὰρ ἵκταρ, Φαντασίας ὁμαίμων,
 Ἄδονά, Γέλως τε κροτεῦντ' ἐλαφροῖς
 ποσσὶν οὐδας, μειδιῶν θ' ὁδᾶγεῖ
 τοὶ φίλος ἔσμός.
 μαλθακῶν πρόπαρ Χαρίτων, Πόθος τε
 κωτίλα φράσδων βλεφάρῳ· ῥόδον τε
 ἃ βλέποισ', ἄβας πάρεδρος, φιλεῖ σὸν
 ἄμαρ Ὑγεία. p. 177.

Of the epigrams, we are most pleased with those in the manner of Catullus.

In Ventriloquum.

Salve ! magna tui Britanniaëque,
 Salve ! gloria temporum tuorum !
 Qualis nemo fuit, nec est, eritve
 Posthac. O utinam repente voces
 Sint centum mihi, sint et ora centum, ut
 Te, tui similis poeta laudem !
 Audin' ? nunc hominemve, fœminamve,
 Juxta, nunc procul et remotiores,
 Hæc illac, puerumve ineptientem
 Credas multa loqui, simul disertâ
 Ac vox parturiet sonos in alvo.
 Atqui nil tremat os loquentis ; atqui
 Nil motum est labium. Quid ergo ? Fallor ;
 An verum est ? loqueris, tacesve ? certe
 Et nusquam tua vox et est ubique. p. 213.

‘ Bellus homo Academicus.

‘ Qui mores, habitus, scientiaëque
 Belli sint Academici, requiris.
 Sit nec illepidus, nec invenustus,
 Politus satis, elegansque cultu ;
 Doctus psallere, vel levi choreæ
 Saltu membra movere delicata :
 Nec Musarum adeò infrequens Sacerdos,
 Quin laudet numeris, nec inficetis,
 Palpebram Cinaræ, aut Chloes catellum.
 Et linguas sciat, et legat poetas,
 Et molles Italos, levesque Gallos.
 Vos Græcos legite, exoleta turba,
 Queis doctis placet esse, vel videri !
 Sic plaudens sibi ceterosque temnens
 Magnum semper agat nihil, Vacuæ
 Merarumque cliens ineptiarum. p. 208, 209.

Those in the short and pointed manner of Martial are not so good.

‘Stans pede in uno.

IN STATUAM MERCURII.

Sum tibi Mercurius. Quæris cur sto pede in uno?

Scilicet hoc hodie contigit esse lucrum. p. 219.

We add two Greek epigrams.

Ἵστερον πρότερον.

ἮΝ ὅθ' ἀμιλλητῆρες ἐπ' Ἀλφειοῖο ῥεέθρῳ
Ἀντιπάλοις ἐμάχονθ' ἄρμασιν ἠνίοχοι
πίμφα δρόμος τετάνυστο· τὸ δ' ἄρ νίκης γλυκύ κῦδος
δεῖν ἀσθμαιόντων στήθε' ἀνῆψε νίων.
ὅς δ' ἔτυχ' ὑστερίων τις ἀμήχανος, ὥς δὲ οἱ ἵπποι
πολλ' ἔκαμον, βραδύπουν δίφρον ἐφελκόμενοι,
δὶς μάκαρ εἰ, τις ἔφη Βοιωτίας, ἢ μάλα νικᾷ
κεινός, ὃν ὥς ταχίως πᾶσα πίφευγ' ἀγίλη. p. 223.

Χρὴ σιγαῶν, ἢ κρείσσονα σιγῆς λέγειν.

ἼΠΟΣ, ἐὼν ἄγλωσσος, ἐνι τριόδοισι κάθηται
πτωχεύων, σπάνιον λισσόμενος βίοντον,
γυράλεος, πολιορκόταφος, καὶ χεῖρε πετάζει
δακρυόεις—λεπτὸν πῶς ποτ', ἄφωνος ἐὼν,
δῶρον ἀπαιτεῖται;—Μάλα δὴ πιθανώτερα κείνω,
εἰ στόμα σιγαῖται, χεῖρ, τρίχες, ὄμμα λαλεῖ. p. 224.

Art. VIII. *Memoirs of the Connecticut Academy of Arts and Sciences.*

Vol. I. Part I. Newhaven, 1810. 8vo. pp. viii. 216.

THE diffusion of science in any part of the globe, can never be indifferent to a mind intent upon the pursuit of truth. While the baser passions of our nature would fix the sad gulphs of national animosity between different branches of the great family of man, this desire after realities, independent on opinion or interest, still unites them together, in bonds which even politics and avarice cannot sever. It is observable, too, that the power of the combining force is always commensurate to the importance of the knowledge of which we are in quest. There is, indeed, one source of truth, whose streams roll with such exuberant bounty, as, on comparison, to diminish every other fountain almost to insignificance. Yet, however insignificant they may be, it is still greatly desirable that they should be tributaries, tending to the same point, and taught to flow in the same channel. Insulated truths, like stagnant waters, often spread contagion rather than promote fertility; while the harmony of truth, and its consistency with itself,

will ultimately render every fact, if left to its own free operation, subservient to the strengthening and establishment of the whole.

These thoughts have not been forced upon us, either by the magnitude or the intrinsic merit of the present work. For though the title, 'Memoirs of an Academy of Arts and Sciences,' may appear somewhat imposing, yet a slight scrutiny will sufficiently evince that Connecticut can follow Paris or London but at a very humble distance. We introduce the book to our readers, as a proof that science is increasing the number of her followers even in the secondary provinces of the United States, and as a partial specimen of the nature and extent of their pursuits.

The preface informs us that the project of combining the efforts of literary men in Connecticut, was suggested as early as the year 1799, and an act obtained from the legislature, incorporating the members. The number, which is restricted by the act to less than two hundred and above forty, residing in the State of Connecticut, amounts at present to 105. In the present publication, the names of ten authors appear, who have contributed seventeen papers, very unequal in length, and we may add, in merit; but we cannot avoid remarking, that after excluding the account of the Weston Meteor, which has appeared already in the Transactions of the Philosophical Society of Philadelphia, more than one half of the remainder is from the pen of Mr. Noah Webster, jun. We shall notice the papers in their order.

I. *A Dissertation on the supposed Change in the Temperature of Winter.* By N. Webster, jun.

The learned author labours with much ingenuity and patient research to refute the generally received opinion, that the winters of northern climates have become materially milder. He particularly directs his argument against the assertions of Dr. Williams, advanced in his History of Vermont, in which the change is represented as having been very perceptible since the period when that state was first settled. Historians and poets are in general apt to seize and transmit to posterity those events only that are extraordinary; so that our hopes to discover from their accounts the ordinary course of seasons, and the usual phenomena of different climates, will generally be disappointed. On this account, we may generally assume, that the meteorological observations which they record were of rare occurrence, and precisely for this reason attracted their notice. Somewhat may be gained by inference, but of much too vague a nature to warrant the deduction of any positive conclusions.

Previous to the invention of the thermometer, we had no means of accurately ascertaining the ratio of different degrees of heat and cold, and a conviction of the impracticability of such a comparison, co-operating with other causes, prevented any considerable degree of attention from being paid to the subject. One sure method of judging of the state of different climates, at remote periods, however remains, and to this Mr. Webster has not failed to pay due attention. Where the vegetable produce of a country is ascertained, we are enabled to form a precise idea of its climate.

* The most positive evidence which can possibly exist to prove that the climate of Palestine has *not* suffered any increase of heat, for more than 3000 years, is the production of certain fruits in the days of David, which will not thrive in any but mild, warm countries; as pomgranates, olives and figs. The trees producing these fruits are so often mentioned in Scripture, that it would be idle to name the instances. They were in Judea, in the time of Moses, in the greatest abundance; for the spies sent to explore the country, returned with pomgranates and figs.' p. 7.

* The palm-tree furnishes, also, a most clear and incontestible proof of the same fact. This tree will grow and bear fruit, says Pliny, in the maritime parts of Spain, but the dates have not the fine flavour of those which are produced in Judea. In Europe, for instance in Italy, they are barren. In Africa they come to perfection, but soon perish. "Judea is particularly renowned for palm-trees or dates."—*Lib. xiii. Ca. 4.*

* These trees were not introduced and cultivated first in Judea by the Jews. The Israelites, when they migrated from Egypt, found palm-trees in the neighbourhood of Jericho, and in the plains of Moab, in all their glory. Jericho is called the city of palm-trees—*Deut. xxxiv. 3.* and the word itself, in the Ethiopic, signifies a palm-tree.' p. 8.

* The real temperature of Italy is ascertained precisely by the olive and other plants, that we know will not bear severe frost, and will not thrive and come to perfection, but in warm climates.

* The olive-tree has been known in Greece from time immemorial.—See Theophrast's History of Plants, *Lib. iv. and v. and notes.* At what time it was introduced into Italy is not recorded. Fenestella, says Pliny, relates that in the age of Tarquinius Priscus, the olive was not known in Italy, Spain, or Africa. It was, however, cultivated in all parts of Italy, in Spain and Gaul, long before the Christian era,' p. 15. 16.

* Pliny expressly mentions a species of the olive which thrived in Gaul beyond the Alps. Strabo says, the olive will not produce fruit, to the north of the Cevennes. It is remarkable that the limits of the olive region, here designated, are precisely those to which that tree is now confined. The line, beyond which olives will not produce fruit, as marked by Arthur Young, begins at the foot of the Pyrenees, in Rousillon, in the 42d degree of latitude, thence runs north-east, through Languedoc, to the southward of the Cevennes, crosses the Rhone at Montelimart, and pursues its direction, near Grenoble, towards Savoy, where it terminates.

Olives grow and mature there precisely within the limits marked by Strabo and Pliny, and as far as we can judge, not a league further north than they did eighteen hundred years ago.' p. 23, 24.

In refuting Buffon's argument in favour of the mitigation of cold in Europe, that the rein-deer has been compelled to migrate to the northern extremity of our continent, Mr. Webster alledges the destruction of the extensive forests, as a cause; asserting, that "we might as well expect a fish to live in air, as the rane in a country destitute of wood, and frequented by man." Increase of population, and extended agriculture, have most probably had their share in banishing this animal; but it occurs in Greenland, where there is no wood, which sufficiently proves that Mr. Webster is mistaken in thinking that forests are indispensable to its existence. The remarks on the climate of the American States, appear conclusive in favour of Mr. Webster's hypothesis, and will be valuable to future investigators of this subject.

II. *A Dissertation on the Production of Vapour, in which it is attempted to explain some curious phenomena that attend its ascent.* By Elizur Wright.

In this paper the author seems rather desirous of giving his less informed countrymen some correct ideas upon the nature of vapour, than of penetrating profoundly into the subject. In our own country it would be esteemed superfluous, and in some passages incorrect.

III. *An account of the Whitten Plaster.*

The term plaster is given to this mineral, from being employed as a manure in the manner of gypsum or plaster of Paris. If the ideas of Mr. Smith, who communicated specimens to the society, be in any degree correct, it will be thought a singular production.

' From the slight attempts I have made to decompose it, I am satisfied it is composed of the *sulphuric acid* in no small proportion, *plumbago*, and *siliceous earth*. Plumbago, in a simple state, is frequently found in the interstices of the quarry.' p. 81.

IV. *Sketch of the Mineralogy of the Town of Newhaven.* By Professor Silliman, of Yale College.

It appears that one of the objects of the society has been to collect for publication, a Statistical Account of the State of Connecticut, and that they addressed a circular letter to every town in the state, containing the subjects of inquiry, arranged under thirty-two distinct heads, requesting answers. The present paper is in answer to the fifth of these questions. We present our readers with a compressed abstract of the observed

facts. They seem to have been studied without prejudice, and recorded without affectation, and are consequently, though local, of importance.

‘ The city of New-Haven stands on the southern part of an extensive plain, bounded on all sides, excepting the south and south-west, by a circular range of elevated ground, rising, in most places, into high hills, and in two instances, into mountains of considerable altitude. The mean diameter of this plain probably does not exceed two and a half, or, at most, three miles. Two rivulets wash the boundaries of the plain, and the bottom of the hills; the one on the east, and the other on the west, and terminate in arms of the sea, flowing into the harbour. The inequalities of its surface are no where so great, as to militate seriously against the idea that it is principally an alluvial country. The soil of this plain seems to have been originally, viz. before it was improved by European cultivation, little more than a stratum of reddish sand, mixed with a small quantity of vegetable mould, arising from the spontaneous decomposition of such vegetables as it was able to produce; and, even to this day, we find it marked by the same character, in those places where it has not been improved by art. If we penetrate into the ground, the mass of materials is all stratified, and the strata differ from each other only in the size of the individual masses which compose the different gravelly beds.’ p. 83,—86.

‘ When we come to examine the heights which encircle the plain, we find indications of a very ancient, if not of a primitive country. On the east, at the edge of the plain, rises a perpendicular front of rock, about 450 feet high, at the foot of which runs one of the rivers formerly alluded to in describing the plain. This eminence presents to the eye a range of rude and irregular columns. The most common figures observed here are the triangular, the five and six-sided prism, the parallelopipedon, and the rhomboidal prism. There can be no hesitation in pronouncing this species of rock to be what is called *whin stone* in Scotland, *trap* in Sweden, and *basalt* in some countries.’ p. 87, 88.

‘ South-east of the rock which we have been considering, are two eminences, lying in the same chain or ridge with the east rock itself.—The first of these is compact whin-stone, and the faces of the stone are remarkably regular in their fractures, presenting frequently the rhomboidal prism. On the front of the other eminence, about two thirds of the way from its base to the top, and on that part which inclines towards the east-rock, we discover a bed of sand stone, having large and distinct masses of quartz imbedded in it. The strata are inclined a little to the east, and apparently sustain the bed of granite whin which forms the mass of the eminence itself. The materials which compose this eminence, are considerably different from those of the adjacent mountain. They present very distinct crystals of felspar and quartz in abundance; but mica, the other ingredient of granite, is wanting, and we find little or no hornblende, so common in the contiguous whinstone mountain. Leaving the east mountain and its dependencies, we come next to that chain of high ground, which passes immediately *west of*, and parallel *to*, the Hartford turnpike road, and terminates near the new burying ground. The basis of the hill appears to be a very coarse-grained and friable red sand-

stone. Upon its surface, lie here and there, fragments of granite, in many of which the feldspar is undergoing decomposition, and becoming porcelain clay. The Pine rock, lying north-west of the Beaver ponds, and east of the west rock, is a mass of whin-stone, scarcely distinguishable in fracture, grain, and colour, from that of the east mountain. It contains, however, veins of Prehnite, in radiated crystals, and tremolite, crystalized in diverging lines, grouped together, like radii of a circle.' p. 91, 92.

'The mountain called the West rock, which occurs next in our circuit, is a grand basaltic ridge, where the columns are more lofty, the prismatic form is more distinct, and the mass of ruins at the foot of the perpendicular cliffs, is more considerable than at the East rock. It is incumbent upon a bed of sand-stone; that the Pine rock has such a basis is also evident to the eye, for the strata are distinctly visible at one end of the eminence, where they have been laid bare by the rains.' p. 93.

'From the West rock, the hills assume only a very moderate elevation. Frequent masses of granite, whin-stone, quartz, and sand-stone, accompany us along through Westfield, till we arrive within a quarter of a mile of the Derby turnpike, when a new species of stone presents itself, and very soon becomes the predominant stone of the country. Its colour is bluish, inclining to white; its fracture hackly; its hardness is such that it may be scratched even by the nail. Its structure is schistose; the laminae are often variously contorted, and frequently striated, with laminae of quartz, and sometimes of mica. In passing over the hills which lie between the Derby turnpike, and those heights which overlook Whitehaven, about midway between the Stratford road and the Sound, this magnesian schistus is predominant, and from the heights just now mentioned, to where they terminate in the flat ground, adjacent to the shore, we find nothing but immense strata of the same, rising every where to view, and discovering, wherever the road, a water channel, or a side hill, gives a view of the strata, an unvarying inclination to the west and north, forming an angle of perhaps thirty-five degrees with the horizon.' p. 95, 96.

V. *Number of Deaths in the Episcopal Church in New York, from 1786 to 1795, inclusive.* Communicated by Noah Webster, Esq.

The value of this paper is much diminished by the want of data to compare the number of deaths with that of births, marriages, and the aggregate population; but these we apprehend it would be impossible to procure in America. The most striking result which we collect from the table is, the mortality among infants under two years of age, in the months of July, August, September, and October; above 900 having died in ten years in these four months, while in the remaining eight the number amounted to little more than 400.

VI. *Account of the American Cantharis, or Meloe Americae.*—Communicated by Dr. Nath. Dwight.

This insect, which resembles the officinal Cantharis, or

Meloe vessicatorius, except in colour, is abundant upon the potato plant, and appears to have medicinal properties similar to the European species, for which it might probably be substituted, with advantage to the potato crops, and without detriment to the patient.

VII. *A Calculation of the Orbit of the Comet which lately appeared; together with some general Observations on Comets.*
By Col. Jared Mansfield, Surveyor-General of the United States.

From the manner in which the observations were made, and the summary method pursued in the calculation, we should hardly have expected the degree of accuracy which we find in the results on comparing them with those given by Olbers in the *Journal de Physique*. He took three equi-distant observations, and probably employed some such tentative method as that of Boscovich, given in the 1st vol. of Vince's *Astronomy*. We avail ourselves of this opportunity to remark that the best general method of determining the orbits of comets, with which we are acquainted, is that by Laplace given in the 2d vol. of Riot's *Physical Astronomy*: it was also published about two years ago, in *Tilloch's Philosophical Magazine*.

VIII. *On the Figure of the Earth.* By Colonel Jared Mansfield.

The writer's aim appears to have been, to shew, by means of a plain and intelligible algebraic formula, 'the necessary connection and dependence, between the measures of degrees in different latitudes, and the proportion of its axis and equatorial diameter.' He does not seem, however, fully to appreciate the difficulties which attend the practice of this great problem; nor to be aware that the relative dimensions of the terrestrial spheroid are more accurately determined from astronomical considerations, than from actual admeasurement.

IX. *Observations on the Duplication of the Cube, and the Trisection of an Angle.* By Col. Jared Mansfield.

Mr. Winthorp had published two papers on these interesting problems in the transactions of the American Academy of Arts and Sciences, but in the present paper Col. Mansfield shews that he has failed in his attempt to solve the first by plane geometry; and that the 'trisection curve' in his solution of the latter, is no other than the hyperbola. For similar solutions of this problem by means of the hyperbola we refer the Colonel to Rob. Simson's *Sect. Conic*. 2d Edit. Appendix, Prop. 2, and to Hutton's *Mathem.* III. p. 216. Of this latter work a new edition has been just published at New-York.

X. *A Statement of the Quantity of Rain which falls on different Days of the Moon.* By Prof Jeremiah Day.

From these observations, continued during 48 lunations, the greatest quantity of rain appears to have fallen at the quarters, and the least at new moon; to deduce any established principle would require far more numerous observations in remote situations.

XI. *Description of an Air Pump.* Invented by Elizur Wright, Esq.

XII. *A Brief Account of a Trial at Law, in which the influence of Water raised by a Mill Dam, on the Health of the inhabitants in the neighbourhood, was considered.* By the Hon. David Daggett, Esq.

Joseph Ruggles, the plaintiff, complained that Elijah Bardman and others, the defendants, destroyed part of his mill dam on Housatonic River. Elijah declared that New Milford was depopulated by a bilious remitting fever in consequence of Joseph's raising the dam. The medical gentlemen were of opinion that fevers are occasioned by effluvia. Ruggles contended that people died before he raised his dam, as well as since. The Court gave a verdict in Joseph's favour, and left the Housatonic mill dam and the New-Milford bilious fever as they found them.

XIII. *On the Decomposition of White Lead Paint.* By Noah Webster, jun.

XIV. *An Observation of the Auroral appearance in the Evening of the 1st of Aug. 1783, at Durham.* By the late Rev. Elizur Goodrich, D. D.

XV. *An Account of the Meteor, which burst over Weston in Connecticut, in December, 1807, and of the falling of Stones on that occasion.* By Professors Silliman and Kingsley; *with a Chemical Analysis of the Stones.* By Prof. Silliman.

This phenomenon took place on the 14th of December, 1807, about half-past six o'clock A. M. An account of the facts has been published in the Connecticut Herald, and in the transactions of the Philosophical Society of Philadelphia, and repeated in some of our papers; but the occurrence of meteors of this description being rare, and the instances in which they have been accurately observed and correctly described still rarer, we offer no excuse for presenting our readers with such extracts from the account inserted here, as may convey precise ideas of the nature of the event. We confine ourselves to the most prominent features, omitting the mass of collateral evidence, and the minute detail of the several observations.

' The morning was somewhat cloudy, but numerous spots of unclouded sky were visible, and along the northern part of the horizon a space of ten or fifteen degrees was perfectly clear. The attention of Judge Wheeler was first drawn by a sudden flash of light, which illuminated every object. Looking up he discovered in the north a globe of fire, just then passing behind the cloud.—In this situation its appearance was distinct, and well defined, like that of the sun seen through a mist. It rose from the north, and proceeded in a direction nearly perpendicular to the horizon, but inclining, by a very small angle, to the west, and deviating a little from the plane of a great circle. Its apparent diameter was about one half or two thirds the apparent diameter of the full moon. Its progress was not so rapid as that of common meteors and shooting stars. When it passed behind the thinner clouds, it appeared brighter than before ; and, when it passed the spots of clear sky, it flashed with a vivid light, yet not so intense as the lightning in a thunder-storm, but rather like what is commonly called *heat lightning*. Where it was not too much obscured by thick clouds, a waving conical train of paler light was seen to attend it, in length about 10 or 12 diameters of the body. In the clear sky a brisk scintillation was observed about the body of the meteor, like that of a burning firebrand carried against the wind.

' It disappeared about 15 degrees short of the zenith, and about the same number of degrees west of the meridan. It did not vanish instantaneously, but grew, pretty rapidly, fainter and fainter. The whole period between its first appearance and total extinction, was estimated at about 30 seconds.

' About 30 or 40 seconds after this, three loud and distinct reports, like those of a four-pounder, near at hand, were heard. They succeeded each other with as much rapidity as was consistent with distinctness, and, altogether, did not occupy three seconds. Then followed a rapid succession of reports less loud, and running into each other, so as to produce a continued rumbling, like that of a cannon ball rolling over a floor, sometimes louder, and at other times fainter. This noise continued about as long as the body was in rising, and died away apparently in the direction from which the meteor came.' p. 142, 143.

The meteor was seen as far south as New-York, at Colchester, fifty miles east of Weston, in Connecticut, and as far as Rutland in Vermont ; the real diameter could not have been much less than 300 feet. Fragments of meteoric stone were found at six places, in a distance of nine or ten miles, and in the direction which the meteor took. The three explosions seem to correspond with three distinct falls.

' The most northerly fall was within the limits of Huntingdon, contiguous to the house of Mr. Burr. The noise produced by its collision with a rock of granite, was very loud. Mr. Burr was within 50 feet, and immediately searched for the body, but, it being still dark, he did not find it till half an hour after. By the fall, some of it was reduced to powder, and the rest of it was broken into very small fragments, which were thrown around to the distance of 20 or 30 feet. There was reason to conclude from all the circumstances, that this stone must have weighed about twenty or twenty-five pounds.' p. 145.

' The masses, projected at the second explosion, seem to have fallen principally at and in the vicinity of Mr. William Prince's in Weston, distant about five miles, in a southerly direction, from Mr. Burr's.' p. 145.

Such as have been collected in five different spots, seem to have weighed collectively above 100 pounds.

' At the third explosion a mass of stone far exceeding the united weight of all we have hitherto described, fell in a field belonging to Mr. Elijah Seeley, and within thirty rods of his house. Mr. Seeley's is at the distance of about four miles from Mr. Prince's. Three or four hours after the event, Mr. Seeley was struck with surprize at seeing a spot of ground which he knew to have been recently turfed over, all torn up, and the earth looking fresh, as if from recent violence. Coming to the place, he found a great mass of fragments of the stone.

' From the best information which we could obtain of the quantity of fragments of this last stone, compared with its specific gravity, we concluded that its weight could not have fallen much short of 200 pounds. All the stones, when first found, were friable, being easily broken between the fingers; this was especially the case, where they had been buried in the moist earth; but by exposure to the air they gradually hardened.' p. 148, 149.

The specimens obtained from the different places are perfectly similar; on the larger specimens portions of the exterior may be distinguished. ' It is covered with a thick black crust, destitute of splendour, and bounded by portions of an irregular curve; sometimes depressed with concavities, such as might be produced by pressing a soft and yielding substance.' The specific gravity of the stone is about 3.6. The appearance of the stone, from specimens which we have had an opportunity of comparing with the large Yorkshire meteorilite in Mr. Sowerby's possession, and with fragments of those which have fallen in Scotland, Ireland, at l'Aigle, and at Benares, very closely resemble that of other stones of this class, and is very correctly described by Prof. Silliman.

' The colour of the mass of the stone is mainly a dark ash, or, more properly, a leaden colour. It is interspersed with distinct masses, from the size of a pin's head to the diameter of one or two inches, which are almost white. The texture of the stone is granular and coarse, resembling some pieces of grit stone. It cannot be broken by the fingers, but gives a rough and irregular fracture with the hammer, to which it readily yields.' p. 150.

The constituent parts are also similar, a grey substance in spherical masses, yellow pyrites, malleable iron allayed with rickel, a lead-coloured substance forming the greater part of the stone, and black irregular masses irregularly dispersed throughout the same; but Prof. Silliman could discover no trace of chrome which is said to be an ingredient in meteorilites.

XVI. *A View of the Theories which have been proposed to explain the Origin of Meteoric Stones.* By Jeremiah Day.

Professor Day produces an hypothesis of the Rev. Thomas Class, formerly President of Yale College, in which 'Terrestrial Comets' are proposed to explain meteors, and makes use of it to explain the production of meteoric stones, and thinks the theory 'embarrassed with fewer objections,' than any with which he was acquainted. We confess that it has still too many to permit us to receive it.

XVII. *Origin of Mythology.* By Noah Webster, jun.

Mr. W.'s mythological dissertation is learned and ingenious, which is all the merit that can be given to his method, or perhaps to any other, of treating such a subject. To explain Mythology by Etymology, is to attempt illustrating the obscure by the still more obscure; for, imperfectly as we are acquainted with the mythological systems of the ancient heathens, and especially the more barbarous nations, we know much more of these, than we do of the radical affinities of their languages. A very moderate attention, in particular, to the Hebrew, and to the Welsh and Irish (whence Mr. W.'s etymologies are chiefly deduced), might suffice to convince any person tolerably acquainted with other languages, that from the extreme versatility and pliability of those dialects (above all, the Irish) any thing that best pleases the reader's taste, may be inferred.

A consideration of the state of human nature in all ages of the world, and particular in its least disguised form among modern uncivilized nations, might apprise us that nothing is more capricious than idolatry. As there is no object too contemptible or pernicious to allure the pursuit of persons who act upon no sound principle, so there is no work of God or of man, so mean in its appearance, or so detrimental in its operation, as to have precluded it from being idolized even by the more polished nations of antiquity. (Romans i. 21-23.) What can be more hopeless, than the attempt to reduce such practices to system and rule?

All we believe, that can be conclusively admitted on the subject is, that the celestial bodies were probably the earliest objects of idolatry to most nations; that they proceeded to deify the most eminent of their deceased leaders; that they confounded the prominent attributes of those, with the supposed influences of the heavenly luminaries; and on finding that other nations had similar objects of worship, they agreed successively to identify their principal deities, however differently denominated. Every nation had its inferior idols, according to local or incidental circumstances: but the vene-

ration of these, as well as the identification of the former, must have been greatly affected by the Roman law which required that no deity should be worshipped, unless previously acknowledged by the Senate of Rome. Of a self-existent, eternal God, the heathens had no idea: and whatever light can now be thrown on their complicated and fantastical mythology, must we apprehend be drawn from the scanty and dubious relics of remote history, rather than from the still more fallacious source of superficial etymologies.

Art. IX. *Sermons on Prevalent Errors and Vices, and on various other Topics*; from the German of the Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsick. By the Rev. William Tooke, F.R.S. 8vo. 2 vols. pp. 1275. Price 1l. 10s. Longman and Co. 1812.

THIS is the last portion of Zollikofer's Sermons intended to be offered in English by the industrious and respectable translator. We suppose, though it is not expressly said, that there remain no more in German. The English reader has now the benefit of no less, we believe, than ten volumes of this preacher's sermons, besides a volume of devotional exercises; a measure of instruction larger than that left us in a similar form by our Taylors, our Barrows, and our Stillingfleets. How much instruction they *did* leave, however, in the form of sermons, and what may be the amount, in quantity, of the whole accumulated contributions of all our distinguished sermon writers, might not have been an impertinent inquiry at the commencement, or at some of the stages, of the translation of Zollikofer.

Some of those who are apprized of the state of the protestant churches in Germany, and know how near many of their ministers approximate to deism, might have felt a little apprehension respecting the influence of so vast an importation of German theology on the religious opinions of our people. But happily all disquietude on this account may, we think, be safely dismissed; for without meaning to pretend any great favour for this preacher's divinity, we must confess that in point of efficacy we should deem his compositions to deserve in a high degree the character of innocence. To what specific points of excellence they may owe this laudable general quality, we may presently venture to suggest.

We cannot help wondering that the translator's taste did not decline, with even a strong nausea of aversion, the employment of turning into English the prefixed panegyric in a Speech addressed to a Company of Zollikofer's Friends, met together in commemoration of his death, January 1778, by

C. G. Spranger.' It evidently was intended, and very possibly it was by the 'company' received, as an irresistible explosion of eloquence; but by a taste formed in the best English school, or, we think we might say, on the very best models of antiquity, this long harangue cannot fail to be regarded as one of the most disgusting pieces of cold and pompous rhetoric that ever tempted and provoked us to the unseemly levity of sarcasm and derision on grave and funereal subjects and occasions. We should not augur well of any man who should set out on a very long oration with an evident absolute resolution to be grand or pathetic through every sentence from the first to the last. A performance desperately worked with this determination might fairly be expected to contain many frigid exclamations and apostrophes, and much artificial fine language, sometimes quaint, and often tumid. But it would be difficult to imagine by anticipation any thing nearly equal to this German eulogium. It affects all sorts of fine writing at once, the sublime, the profound, the pathetic, the elegant, the picturesque, and sundry others; and it has the rare complication of qualities constituted by a failure in them all. It is not that the writer can be pronounced totally devoid of talent, but that his taste must have been bad to the last possibility of depravation, and his mind totally destitute of whatever can be deemed the vital principle of eloquence. All must be wrong in the intellectual constitution or habitude of a man who cannot utter one sentence with simplicity, but is constantly affecting the stateliness of majesty, or the commotions of agony, or the gaze or the glare of rapture; a man who appears to be personating the tender pensive Philomel whenever he gives out a sentiment of affection, and will exhibit a truism with an air as if it were something he had brought from the bottom of the sea.

There are several amusing passages, where the orator adverts, in language too of the most oratorical and affecting formality, to the effects produced, at the time, on himself by the subject, and on his auditors by his speech. He notices the floods of tears in which he is bathing them, and is himself dissolving. If this was the fact, it was a curious and lucky coincidence that the copious, and, as he describes it 'warm' effusion, should take place just at the moment at which the orator had reached, in the delivery of his precomposed and conned speech, the part adverting to this fact, in language of affected sympathy and soothing. This appears to us a very remarkable instance of fortunate literary temerity. But we would earnestly dissuade from all imitation of what was so *merely* fortunate, in its success; for we think it was a thousand to one against the orator, unless men be differently com-

pounded in Germany from what they are here.—The only supposition by which the success may be attributed to any cause less uncertain than luck, would be, that the orator turned to good account the old prescription "*Si vis me flere, &c.*;" that in writing that part of the speech he felt confident he could himself weep at the proper place, and trusted to sympathy to bear him out in his coolly prepared description of the emotions of his auditors.

The most curious part, as connected with this topic, is where, when apparently about to proceed to a still more overwhelming exercise of his power over their feelings, he suddenly restrains himself, as if in compassion to his victims, and kindly soothes them, in a tone of condescending dignity and pity, with an assurance that now he will forbear, that he really has not the heart to go on till their anguish shall become absolutely insupportable.

In various places and forms the egotism of the oration comes in opportunely, for augmenting the ludicrous effect of the whole performance.

Its merits as an exhibition of eloquence are quite equalled by those it possesses as an estimate of character. With the single exception that Zollikofer did not stand on the very loftiest eminence of abstract speculation (a position, it seems, occupied, perhaps monopolized, by Kant), he possessed the universality of intellectual and moral excellence. The orator hung up on the wall beside his desk, like a map, the whole German scheme of fine qualities, and declaimed all the items over, personifying them into a being called Zollikofer, a gaudy indiscriminated factitious combination of attributes, in which no reader will descry the defined form of a real individual. If we should transcribe any passages from this long piece of eloquence, it would be nearly indifferent where the extracts should be taken: the following are neither better nor worse than the rest of the composition:

‘ I anticipate the pleasure you will feel while I enlarge on the numerous amiable points of the character of our venerable Zollikofer. Yet how can I talk of pleasure, seeing this subject will overwhelm me with grief? How impotent is man!—The instant I spoke of pleasure, I lost all sentiment that Zollikofer is departed; and in the same moment my imagination depicted to me in such glowing colours the exquisite pleasure my soul once enjoyed—ah, wherefore not still enjoys!—in his instructive and profitable converse, as to make me forget that that great man is no more.—Oh, were the death of Zollikofer only a dream! Or could my imagination but continue the illusion whilst I go on to make him the theme of my discourse, that neither my own grief nor yours might interrupt the delineation of his excellent character.

‘ The more copious the matter afforded me by the exposition of our Zollikofer's amiable character, the more pungent will be the sorrow and

pain as we proceed. Judge to what a height our sorrow and our pain must swell, since I but too sensibly feel that the subject I am ambitious to treat is so prolific, and may be contemplated in so many different points, that I shall infallibly fail in the attempt. What method shall we adopt? On what track shall we best succeed?—One consolation however is left us; as it is impossible to treat the subject in a manner adequate to its dignity, so impossible would it be long to support the anguish to which our feelings, by the adequate treatment of the subject would be wrought up.

This rhetorical and feeble frigidity may be compensated by something a little more swelling and emphatic.

But if you would mightily increase this already so great amount of his glorious achievements, add to it the unspeakable good which Zollikofer effectuated by his excellent works in so many parts of Europe, and you will readily own, that you are almost in want of numbers for that purpose.—How much good has he done only by his celebrated dissertations on the physical and moral evil in the world! How clearly in them has he convinced mankind of the existence of an all wise and all gracious Providence! How victoriously he justified all its ways! How evidently demonstrated to them the preponderance of good over evil in the present world! How powerfully addressed their best affections, and how persuasively excited them to acquiescence in a wise and kind superintending providence! And who has ever more affectingly and plainly convinced them of their native dignity, and their high appointment and destination, than Zollikofer in his exquisite sermons on the dignity of man! Who has ever disseminated juster and more perspicuous notions of this no less certain than refreshing and consoling dignity among mankind? Who has written more elegantly on that dignity than he? And who is sufficient to calculate the sum total of godly and virtuous sentiments, which Zollikofer, by his ingenious and excellent prayers and hymns has produced among the numerous classes of Germany?—He taught men how to pray. He made prayer and devotion the most agreeable, instructive, and profitable of all employments; whereas other divines, his predecessors, had so deformed it by their gloomy apprehensions, by their stupidity, by their pride, by their arrogant attacks on the rights of man, and by their intolerable and deplorable want of condescension, that it was generally transacted with anxiety, dread, disgust, and aversion.' p. xxxiii.

There is one remarkable paragraph, containing a deposition (which we will believe if we can, on the deponent's authority) to a part of the preacher's character, and describing a correspondent and derived quality in his compositions.

'Zollikofer's character had still other brilliant points, and one of them is this. He was always consistent. He was not one thing to-day, and to-morrow, another. No; he was ever the same, ever the sedate, serious, reflecting, amiable man. That uninterrupted equability reigned not only in his temper, but is discoverable in all his writings, in all his sermons. . . . He knew nothing of any temporary mood, the tone of his temper was not any way dependent on outward impressions, such as fine or bad weather, meats and drinks, hard study, works of difficulty, that de-

mand strenuous exertion, fortunate or untoward occurrences: no; his mind was able to resist almost all these impressions. Scarcely any particular humours were discernable in him. Never have I found him sullen or displeased, not even when he had intangled himself in a web of ideas, through which not one in a thousand of the learned would have worked his way. Read every one of his excellent sermons, compare them with others—in every one will this almost inconceivable equability appear. Not even one will you find in which you fail of perceiving the thoughtful, sedate, benevolent, enlightened man, producing his stores of useful argument. All, in respect of the plan, the division, the elegance, the diction, the eloquence, the sentiment, consistent and equable. Not one will you find which only borders on mediocrity—they are all master-pieces. On reading them the idea has often occurred to me, as if their immortal author had composed them all in one single day.' p. li.

As to these general praises, that not one of the multitude of sermons descends into any neighbourhood of mediocrity, that 'they are all master-pieces,' they need no observation; they are sufficiently in character for a panegyrist. But the specific criticism that precedes them is very curious, and we should think original; for it surely must be the first time that an eminent merit has been made of a quality in writing, which is peculiarly infallible in securing the death and oblivion of a performance.

If we could have seen this criticism on Zollikofer's writings before reading any of them, it would have furnished a leading idea, by the aid of which, when we afterwards came to read them, the short period of indecision in estimating their literary merits, would have been rendered still shorter. On reading a small portion, we were sensible of a deficiency, or a fault, which we were not immediately able to define. It was evident there was a good deal of sense, especially in the observations on human characters. And though they were conveyed in a manner which the efforts of the translator had not been able to divest of a very repellant cast of Frenchified rhetoric, and though this would, in any instance, do much to counteract a favourable impression, yet some of the distinguished continental sermon-writers had compelled the admiration of Englishmen and English critics, by the force of their genius, in spite of a full measure of this disgusting accompaniment. The Leipsick minister, however, did not acquire any power over our minds, and made no advance towards it by prolonged acquaintance. Indeed, after a while, it became a considerable effort to fix our attention on what he was saying, and that which perhaps most assisted us to do it, was what we deemed the exceptionable nature of his theology. After some perseverance and reflection, and trying again in various parts of the volumes, we ascertained the grand cause in that self-same quality, of which the eulogist, in the passage above

quoted, has expressed his admiration,—the ‘equability,’ as he calls it, of the composition. Whatever it is called, it is in truth, a monotony, altogether unequalled in any writer, so much above the level of mere common-place as Zollikofer. It is a monotony perfect, dead, and vast, flat in all directions, quite to the horizon, and *that* not relieved or decorated by so much as a beautiful cloud. Every thing is like every thing else, to an absolute miracle. No intellectual form rises behind the rest with an aspect of majesty, or is suddenly presented to view at the turning of an angle, with the effect of an agreeable surprize. Though it would be presumptuous to make any assertion, we should really not think it very daringly rash to hazard a doubt, on the question whether, throughout the series of no less, probably, than five or six thousand pages, now in the hands of the English public, one could be marked as a high example of either the sublime, or pathetic.

This ‘equability,’ to apply the panegyrist’s term, which prevails to a marvellous degree in the tenor of the thoughts, is rendered still more perfect by that sustained, artificial, oratorical diction, which never suffers any thing to be expressed with the easy varieties of natural and colloquial enunciation. Had it not been an impossibility, or perhaps a crime, for an orator by profession to allow a little of this freedom and dissimilarity of dress, the ideas of so equable a thinker as even Zollikofer, would at least not have *appeared* so exactly of a stature as all, in endless succession, to reach and prop a horizontal bar without stretching or crouching.

The sameness of the style which contributes to maintain so mathematically the level of the thoughts, is quite astonishing. When a declaimer of genius has so bad a taste (a very possible case) as to parade in a diction of artificial and affected construction, he will nevertheless, in that very affectation, create some diversities and sinuosities, some novelties of phrase and brilliant sort of quaintnesses, some such antics of rhetoric as would tell how fine his movements might have been if he had not been spoiled. But our German orator (if we may assume, what there is no reason for doubting, the fidelity of the version) in the unnatural stiff exhibition of style which he every where maintains, is bound as by some spell to such an invincible uniformity, that if an auditor should fall asleep at any one sentence of the discourse and awake at any other, he might think, in awaking, that he was hearing the end of the very same sentence, though he had been as long a visionary journey as Mahomed, since he heard the beginning. The whole of the phraseology is the perfect opposite of every thing like vivacity, ingenuity, felicity, or versatility. It stands as inflexible round the ideas it contains as the case of an Egyptian mummy.

How lucky for the thoughts that they are themselves shaped in such artificial stiffness as not to feel the inconvenience.

A cold declamatory rhetorican, who has not invention enough to diversify his phraseology, will generally have certain favourite tricks and catches of expression, in affectation of the impetus and rebound of energy. The orator would appear, for instance, to give a momentary check and retraction to his eloquence that it may dart and career away with the more ardent and irresistible force. He is like a ram, that retires a few steps in order to impinge the more violently. The unlearned might not suppose, what is however the fact, that the most sovereign expedient for this purpose is found in the monosyllable—No ;—and this, when it is not wanted as an answer to any question. It must be quite superfluous for meaning to be effective for eloquence. It recurs a countless multitude of times in this latter and more dignified service in these sermons,—in some such manner as the following. ‘ That is the piety and sanctity of the hypocrite, who thinks to atone by exercises of religion and devotion for his offences against humanity. No, to the truly pious man, who honours and loves God in all his works, his children on earth, all mankind, are likewise dear.’—‘ By so doing they would act in direct opposition to their destination and their duty. No : eminently intelligent and well-meaning persons may by their converse and example,’ &c.—‘ If you neglect for amusement the affairs of your calling, and plead in excuse that you should enjoy life and be merry, the excuse is extremely preposterous and absurd. No ; that is not to enjoy life ; it is to doze, to trifle, to idle it away.’—But the whole energy of this great contrivance is not brought into action till the potent No is made to return upon us, like a great battering engine, with a repetition of tremendous knocks.—Or, shall we be forgiven one more change of figure (and really it may be taken as the strongest possible proof and illustration of the existence of powers hitherto little suspected in the No, that starvelings like us cannot dwell on without becoming prolific of fancies and analogies) shall we say that the quick repetition of the oratorical No produces in eloquence an effect resembling, in the beauty and grandeur of energy, what is beheld where a torrent, in a very rapid descent, is met on the one side by the projection of rock, which throws the steam with oblique fury against a projection of rock a little lower on the opposite side, whence again it springs and roars with slanting impetuosity against a third.—The *foam*, at least, of eloquence may be seen in the passage below.

‘ No ; wouldst thou controul thy passions, O man, abdicate thy depraved habits ; thou must attack the business with courage and earnestness,

thou must think not so much on the obstacles and difficulties, as on the indispensable necessity of encountering and conquering them. No, thou must say to thyself, no, this envy shall absolutely no longer envenom my heart; this foolish, childish vanity no more disgrace my rational immortal mind; this anger no more degrade me to a slave or a barbarian, this terrestrial cast of thought no longer obliterate from my eyes the characters of my high destination. No, I will no longer, hampered and entangled in the bands of custom, do again and again, what I myself acknowledge to be wrong and bad, or omit what I myself must account right and honourable.' V. I. p. 477.

In those passages (and such do really occur) where the shew and artifice of the declaimer appear a little while to give place to the simple seriousness of the preacher, the style, as might be expected, is left to make a slight approach toward a more natural and easy form. But the effect of the bad habit is apparent even where the perverse labour is intermitted.

In any impartial attempt at a general estimate of the talents of Zollikofer, we should think he would be decidedly assigned to a division somewhat within the extreme limits of the space belonging to the several degrees of mediocrity. For mediocrity is always understood to comprehend more writers and works than are exactly equal to one another. As to reasoning, there appears to be but little in these volumes that can be strictly so denominated. The reader is seldom led to either understanding or conviction by a series of ideas, each one so connected with the preceding ones that its force depends on their being recollected, and the last forming the point of concentration of their combined force. The paragraphs are formed by accumulation of sentiments, of dictates, of exclamations, of any thing rather than deductions. The assent of the understanding is assumed as a thing that will be thrown in gratuitously, under the persuasive influence of the sentiments; a sort of intellectual gallantry, by which the thing that would perhaps have been stoutly contested with such a hard rough claimant as an argument, is instantly conceded to the attractive softness of a sentiment. We think a Christian preacher in such a country as Germany, so much followed as he is represented to have been by even the cultivated classes, would have done well had he endeavoured to give his hearers and disciples a less silken, and, if we might so express it, more metallic hold on their religious principles.

The imagination of Zollikofer appears to have been of extremely moderate compass and vigour, little more than competent to bring out in ordinary light and colours, the descriptive portion of his representations; quite incapable of 'bodying forth' original and beautiful forms as striking and attractive vehicles of moral ideas. We cannot say that he offends very grossly in the way of violent abortive attempts at this indispensable con-

stituent of complete eloquence. He does not force the reader on any invidious recollections of Jeremy Taylor.

As an observer of mankind, and as an inspector, to a certain depth, of the human heart, he has very considerable merit. In this way he has done the utmost that could be done with his defective instruments of investigation, his Socinian principles of theology, and his half pagan principles of morality. He has strongly exposed the fallacies of self-love, and the modes of deception and depravation by which *sin* (this term does actually occur in the translation) operates on the heart and character. There is often a great degree of accusatory sternness in his examinations of the moral condition of the mind, and his addresses to the conscience; so that, allowance being first made for his principles, there is no cause for charging him with culpable indulgence in their application. He often inculcates faithfulness, to a degree of severity, in self-inspection and self-judgment. In the sermon entitled 'Rules to attain Self-Knowledge,' there is a somewhat ample and very instructive sketch of a process of trial at the bar of a man's own conscience. The whole of it deserves to be transcribed, but we will take only a few passages.

'Be not satisfied with asking yourself, what sins have I committed? Of what failings am I most frequently guilty? In which of the virtues am I entirely deficient? In which am I still farthest behind? Such general and comprehensive interrogatories are seldom accurately answered, and even if they be accurately answered, being so general they make only faint impressions on a man; and he commonly forgets both the question and the answer the very moment they were pronounced. In order to avoid this, my pious hearers, put at once these questions more definitely; apply them to certain particular events of your life; recollect the principal conjunctures, occurrences, transactions, scenes of the last week, the preceding month, the elapsed year, when you had either powerful, dangerous allurements and solicitations to the commission of particular sins, or urgent demands for the exercise of certain virtues, particular opportunities for answering or neglecting certain obligations,—and then ask yourself; How did I act in those cases, those conjunctures? What were then my sentiments? Accordingly, for instance, how did I behave in that company where slander and backbiting, where riot and wantonness were uppermost? What share had I in all this? How did I shew my acquiescence or dislike? How did I behave towards that friend, or towards that stranger, who affronted me, who flatly contradicted me, who provoked me to anger? Was I then actuated by the spirit of meekness, or the spirit of revenge, the temper of Jesus, or the temper of the world? Did I find it difficult or easy, to moderate my just indignation, to stifle my resentment, and to forgive my offending brother? And with what eyes do I behold him now? How am I disposed towards him?—How was it with me when some wanted to persuade me to join with them in a bad action, or when I saw means and opportunity before me of enriching myself, in a method, not indeed absolutely forbidden, although not quite legitimate, or by cer-

tain artifices and cunning tricks to gain considerable profit? Did I immediately reject those proposals, those views, as unjust, and detest them as vile and infamous? or did I remain some time doubtful and undetermined? or was I forced to struggle with myself ere I could relinquish this apparent advantage? And have I since been sorry or glad that I adopted this and no other mode of proceeding?—What were my feelings on being summoned to partake in a kind, beneficent, public spirited act, when others wanted me to join them in the pleasure of relieving a distressed object, or founding an useful institution? Did my heart expand or contract itself? Did I thank my friend for his offer, or did I secretly murmur at his troublesome officiousness?—What impression did the account of that misfortune, which befel some of my brethren, make upon me? Did I remain cold and unmoved at it? Did I even censure them as men who were wicked beyond others; or did I take a sincere and cordial interest in their disaster? Did I embrace them in my mind with true brotherly affection, and so weep with them that wept?—What impression did it make upon me on seeing that the enterprises of my neighbour, my friend, my enemy, had succeeded, that his affairs had gone on prosperously, that he excelled me in abilities, that he was come nearer the mark than myself? Did I hear, did I see this with complacency? Did no spark of envy, of displeasure, of jealousy, kindle within me? Did I not somehow think that I was more deserving of this good hap than he? Did I not somehow endeavour, by disparaging surmises about him and his motives, and his merits, to impede him in his farther progress? Were not my esteem and affection for him somewhat diminished thereby?—How did I behave in that company, where God, and religion, and virtue, were derided?—How bold or how timid was I then in the defence of rectitude, of truth and of virtue?—What influence had weak compliance, or the vain desire of being thought of consequence, upon my judgment? How did I behave once, when I found myself, from deep and continued reflection, from reading, and from particular incidents, perplexed with difficulties which shook my faith in God and his Providence, which made me suspect christianity? Was I glad to have discovered this pretext for throwing off the yoke of religion, and indulging more freely my sensual appetites? Did I, without farther examination, reject it altogether, because I could not get over these stumbling-blocks? or did I elevate my mind to the Father of lights, and implore his illumination and guidance? or did I adhere the more firmly to those evidences of the truth which had already so often improved and consoled me? Was I thereby incited to modesty, and to fresh, more diligent inquiries, or to pride and to indifference?—When I was attacked by such a disease, met with such a misfortune, was menaced by such a danger, did I surrender myself to impatience, murmuring, and complaint? Did I think that wrong was done me? Did I presently begin to doubt the utility of a good and virtuous life? Or did I then look to God and his decrees? V. II. p. 115.

There is a large portion of instructive moral reflection, discrimination, caution, and precept, in these sermons. Many perversions of the affections, injurious modes of conduct, and improprieties of manners, are exposed and strongly reprehended; so that he must be a vastly perfect, or a criminally careless man, that should not become the better in point of

practical correctness, for a few days attendance on the preacher in these volumes. His morality, though it certainly makes handsome allowance for human tastes and defects, and for the world's customs, is yet, we think, of somewhat more comprehensive scope, and rather more rigid injunction, than might have been expected from his locality and his divinity. But any commendations of his morality must be understood as regarding it merely as a concern of practical exterior fact; for in its *principles* it is so secular and philosophic, as to involve very little of what is peculiarly distinctive of Christianity. It has such an awful reverence for human reason, that it accepts comparatively little sanction to its authority, and little prescription in rules, from divine revelation. It talks largely about the order and fitness of things, refers incessantly to some imaginary perfection and grandeur of human nature, which a man ought to be proudly solicitous not to dishonour by such a mean, shabby, beggarly thing as vice. Let the demigod keep himself clear of dusty, dirty accretions, and he will soon become ethereally buoyant, and mount to the sky. Meanwhile in his labours after moral excellence, a vast deal of regard is to be had to respectability in society.—Assuredly, we think many of our divines, in their moral inculcations, make rather too little use of the arguments from what may be denominated, without meaning money, secular advantage; but we would, all things considered, rather retain them in this fault, than send them to Zollikofer's school, to find so large and vital a portion of the motives to virtue in human approbation and temporal convenience.

As to the preacher's *theology*, strictly so called, there would need very few words, even if we had not formerly had an occasion of expressing an opinion*. If in the present article we have denominated it Socinianism, we should observe, that it is of a cast considerably different from English Socinianism. It is of a more philosophical character. We do not mean in any lofty and complimentary sense of that epithet; but it appears less like a last tenth degree depravation of what had originally been a sound theology, than a thing quite distinct and independent, essentially and in its origin formed from other regions of speculation, from the best parts of ancient and modern paganism, and then subsequently a little modified and coloured by a slight infusion of what was least incongruous with it in Christianity. The style does not taste like the dregs of what had been once the approved dialect of orthodoxy.

We should observe also, that there certainly occur here and

* Ecl. Rev. V. II. p. 885.

there, some terms and phrases respecting Jesus Christ, which, if employed in their strict sense, are by no means compatible with the tenets of modern Socinianism. But these expressions really appear like things that have fallen casually, or at least, unaccountably, on the surface of a substance to which they do not belong; like those stones that sometimes descend on our fields, or roads, or roofs, from the sky. There are perhaps a few apparent references to the efficacious merits, or even the atonement of Christ; but the general body of the composition disclaims, by complete estrangement, and by a multitude of sentiments of an opposite nature, any doctrine really corresponding to such expressions. The doctrine also of divine influences and assistance is sometimes slightly intimated; but the cultivator of virtue will soon find, substantially, that he must endeavour to do without rain or dew.

Yet let him not despair, for there is still a God at hand, and not afar-off. *Man* is really the God of this German theology. The 'dignity' of man, of human nature, is displayed with devout and endless repetition. And this sublime quality is a present available, and permanent one, not merely a character of 'original brightness,' long since departed. This enthroned Excellence is worshipped with innumerable prostrations; we are, in effect exhorted, whether we eat or drink, or whatsoever we do, to do all to its glory; we are to look to it as the tutelary power to make us invincible to temptation. 'Forget not the dignity of your nature,' is the potent amulet against the fascinations of gold, and nectar, and syrens! Venerate the 'perfection and grandeur of the human mind,' and away goes the Devil with all his legion, like the Midianites at the cry of 'The sword of the Lord and of Gideon'—Alas! that any mortal man, pretending to instruct his fellow-sinners, should be so silly. And yet this very man was not an inattentive looker on a world steaming up to heaven with slaughters, impieties, and all the immeasurable boiling madness of the human heart;—a world in which a great majority of the imperial dignities of reason were worshipping stocks and stones, to which they were ever and anon offering one another in sacrifice;—a world in which a hundred or two millions of ferocious duped bigots would have been glad of the power to shed the blood of all the rest of the bipeds in honour of a detestable impostor, and his paradise of seraglios and wine-rivers;—a world in the more enlightened and refined part of which a compost of impious delusions and vicious practices had usurped the name and place of christianity, and professed before heaven and earth to exhibit the genuine character and signs of that religion in a combination of every thing farcical with every thing infernal, baubles, mummies, and pageants,

relieving the graven piety of the sacrifices of the Inquisition ;—a world in which it would be the preacher's own ready acknowledgment that a most immense majority of the rational beings have no genuine habitual sentiments of either awful or affectionate devotion towards the Supreme Governor and Benefactor ;—a world in which every good cause and enterprise has to struggle against a multitudinous combination and a pertinacity of opposition, and attains success, *if* successful, as by miracle, while schemes of iniquity, the enterprizes of conquest, devastation, or imposture, can soon draw the concurrent action of augmenting myriads, and mark a broad track, spread absolutely a zone, of crimes and miseries across a great portion of the earth ;—a world in which tyranny is exercised by the greatest number of those that *can* exercise it, through the whole descent of ranks, from the Emperor down to the master of chimney-sweeping dwarfs, and the owner and driver of a lame and starved ass ;—a world in which the principle of selfishness is so general and so actively powerful as to force mankind to the maintenance by compromise, of a vast, complex, and costly system of defensive precaution and retribution to prevent their devouring one another ;—a world in which perhaps no man knows any other ten men in whom he could honestly justify himself in placing, if it were indeed possible for *him* to place, an unlimited confidence relatively to any point that would be a severe trial of their integrity ;—a world in which even the honest assent to the most important truths relating to goodness and happiness, fails, in a multitude of instances, of any material practical effect ;—a world, in fine, in which the best men (Zollikofer excepted) have deplored and hated a great deal of what they have been conscious of in the moral constitution of their own minds. All this overwhelming flood of evil has its source in the 'fountains' the perennial 'fountains of the great deep' in the human heart ; and yet this Christian philosopher and doctor, with this scene obtruding on his view, and the Bible presenting a solemn commentary on it, could dream away about the dignity and native excellence of man, and has not wanted for a respectable Englishman, himself also a divine, to relate in another language those dreams for sober divinity.

The short prayers which precede all the sermons, each affectedly beginning with the bare abrupt appellation, 'God,' correspond very remarkably to the feature we have been noticing in Zollikofer's theology. The being addressing is so full of the lofty prerogatives of his nature, that the Being addressed, with pretended adoration, is never allowed to hear the last of the subject. Really, it seems to be the ambition of the worshipper to appear in the Divine Presence as a gentleman. And whether he will be more blamed for entertaining such a

purpose, or for failing in it, we cannot tell; but at all events we think he has decidedly failed; inasmuch as we have always understood it as not comporting with that character for a man to recount, in explicit and consequential terms, his own respectable qualities.

We can have nothing to say in recapitulation. According to any scheme of religious doctrine that we are able to draw from revelation, the theology is antichristian. The morality will in its principle necessarily be so likewise, so far as it involves a recognition of religious doctrines, and depends for its rectitude on the correctness with which they are conceived. But so far as morality may be taken on a ground purely and exclusively practical, we readily repeat that there is a great deal of sensible and useful, though not argumentative or eloquent instruction in these volumes.

The translator has employed a number of words which, to say the least, are very unnecessary; as *vegete*, *flexuous*, *deciduous* and *indeciduous*, *coetable*, *disaccustom*, &c. His language has the merit of great perspicuity.

Art. X.—*The Principles of Physiological and Physical Science*; comprehending the ends for which Animated Beings were created: and an examination of the Unnatural and Artificial Systems of Philosophy which now prevail; by Richard Saumarez, Esq. 8vo. pp. 424. Egerton, 1812.

IT might have been expected that since the period that the illustrious Bacon pointed out the path to knowledge and science, a progressive improvement would have been made, and that the labours of the eminent individuals who have successively trod in his steps, would not have been entirely useless. Before his day, certainly all was obscurity and darkness, the dawn of genuine philosophy had scarcely begun to appear, and men who in happier times might have extended the boundaries of human knowledge, and raised lasting monuments to their own fame, wasted the powers of their minds in pursuits of no real value, in idle speculations, which have long since fallen into utter neglect and oblivion. The value, however, of careful observation and experimental research, have since been correctly appreciated, and steadily pursued until the boundaries of science are pushed almost to the confines of visible nature, and many of her most secret and hidden operations have thence received satisfactory elucidation. Let any man compare the present state of human knowledge with what it was in the time of Bacon, and if his mind is capable

of such feeling, he will be struck with wonder and amazement; and yet Mr. Saumarez affects to think "that it will upon fair enquiry be found, that we still continue in the very infancy of our knowledge, that with the exception of mathematical truths, and of those arts which are conducted upon mathematical principles, there is scarcely one subject, either of physics, metaphysics or physiology, the science of which is clearly understood, or as to the truth of which an uniformity of opinion subsists." Such is the opinion of Mr. Saumarez, and if it is really as he would have us believe, we are indeed in a very hopeless state, and except mankind after having failed to receive illumination from the splendor of Lord Bacon's mind, should receive some light from the feeble glimmerings of this taper, they are in danger of remaining for ever in a state of profound darkness. In the judgement of Mr. S. the great cause that has retarded the advancement of science and kept it altogether stationary or nearly so, is the propensity that has been indulged of attempting to explain "natural phenomena" by "the medium of unnatural phenomena alone," and he professes to regard "the present system of what is called *philosophy*" as an "artificial not a natural one"—We do not think that the views of our author on this subject are developed with all the clearness which its importance might appear to demand, but as far as we are able to understand the scope of his reasonings, he seems to consider observation, as holding a much higher rank, as a means of extending knowledge, than experiment; for he exclaims loudly against what he is pleased to call "sophisticated experiments" especially as applied to the objects of physiological enquiry. It would be an easy undertaking to shew that the relation which observation and experiment bear to each other is of the most intimate kind, that in physical enquiries they never can be separated, and that the knowledge required by each is equally certain and immutable. In fact the experimentalist only places the materials upon which he operates, in a situation similar to that in which nature herself continually places them, but under circumstances in which from the subtlety of the operation or from other causes, the effects produced are either not cognisable to the senses, or cannot be examined with sufficient accuracy. Experiment indeed, like the telescope in the hands of the Astronomer, is a mere instrument, by which the most remote, and most delicate and even invisible operations of nature are at once made the objects of distinct and deliberate examination. And without its aid the thickest obscurity must have remained on many most interesting and important subjects. We apprehend, however, that Mr. S. is but very imperfectly acquainted with the

real nature and tendency of Lord Bacon's philosophy, and has not imbibed much of its spirit. He quotes, indeed, with most perfect self-complacency the beautiful observations of Bacon, which lays at the very foundation of all our enquiries, and is not less indispensable to the proper direction of the human mind, than the compass to the safety of the mariner. It ought to be familiar to every mind, and therefore we transcribe it, though to most of our readers we presume it is already known. 'Homo naturæ minister et interpres, tantum facit et intelligit, quantum de naturæ ordine, re vel mente observaverit, nec amplius scit vel potest.'—Now who that really understands the scope and spirit of this most admirable aphorism, or considers man as the minister and interpreter of nature would ever speak of a philosopher in the language which Mr. S. uses, as 'the man who from a superiority of intellect, possesses a knowledge of causes, *foresees* and *foreknows* the effects which will inevitably follow, and is anxious to put his science to the test, and prove its truth by experiment.' If such men alone are to be dignified with the name of philosophers, we apprehend that those who already are upon the list, hold their situation there, rather by the courtesy of mankind, than by any legitimate title. And as to mere experimentalists Mr. S. thinks a tolerably good carcase butcher 'would make no bad physiologist; and an experienced artist in any of our manufactories,' is as able 'to mix the different ingredients intended to be employed, (in a chemical experiment,) to blow the bellows, and even to decide on the result that ensues, as well as the best chemist that ever existed.'

After this explanation of Mr. S.'s views, our readers will be prepared to expect some novelty in his ideas, as to the facts which constitute the materials of science, and which he thus states with a force and perspicuity peculiar to himself.

'In the analysis of facts (he observes) which are intended to constitute the principles of any science, is of the first importance, that none should be admitted but such as are scientifically efficient of the conclusion, so that the effect produced, shall always correspond to the nature of the producing cause.' And in contrast with these, stands another division of facts upon which Mr. S. has conferred the title of 'false facts.' These are described as facts, 'which are assumed for false principles; or false causes to which effects are improperly referred; the phrase (he observes) by the driveller, will either be misunderstood, or be considered as an absurdity; by the ignorant in science, as contrary to appearances, but not as absolute contradiction; as a paradox, but not a non entity; by the man of real science, the phrase will be admitted as

legitimate and appropriate, and be by him constantly appealed to, as the true and primary cause of error.' These in short, are facts, which are 'not scientifically efficient of the conclusion' and consequently ought not to be admitted into the society of those which are.

After having thus laid down his principles of science Mr. S. proceeds to consider the 'Essential properties of matter in relation to Vitality.' In this chapter he enters pretty largely into the consideration of the function of digestion, but he first discusses the propriety of the ordinary division of the objects of nature into animal, vegetable and mineral. This 'generalization' he thinks 'highly objectionable, because extremely defective.' It is an arrangement which has hitherto served the convenience of natural historians sufficiently well, and might for any thing we can see have suited the purposes of Mr. S. but as the present artificial systems of science do not suit his taste, and as new views may be expected to require improved methods of subdivision and arrangement, he proposes that all the objects of nature shall be arranged under the following heads. 1st. Living Matter. 2nd. Dead Matter. 3d. Common Matter. This 'generalization' perhaps to its learned author may appear to be altogether free from imperfection, though to us it appears liable to some slight objections, and not to be in all respects 'scientifically efficient of the conclusion.' For first as 'dead matter' is defined to be 'the whole substance of which living beings are composed, after the actions of life are at an end,' and as therefore 'living matter' and 'dead matter' differ from each other only by the presence or absence of the principles of life, which Mr. S. contends, is altogether immaterial, so the two first divisions might as far as their 'matter' is concerned be very well united into one. Secondly we may observe that chemistry has not so far as we know discovered in the various forms of living and dead matter any thing which is not to be found, either in a state of freedom or combination, among the substances which are arranged under the third head of 'common matter.' Thus azote and oxygene, exist in the air of the atmosphere, hydrogen in common water, carbon is not very unusual, lime is found every where, and phosphoric acid is found in many minerals; might not therefore all the materials of the earth and its inhabitants have been most conveniently arranged under the last head of 'common matter,' except that some kinds are much less abundant than others, gold for example being less so than iron, and diamond than common charcoal, perhaps there should be a second head for these varieties, to which the name of 'uncommon matter,' might not be inappropriate.

The most laboured part of this chapter, however, is that which relates to the function of digestion, upon which Mr. S. bestows great pains to clear it from the imputation of being a chemical process. 'If digestion, he observes, was performed by a chemical power, we ought by analogy, to expect that its chemical properties, (it is of the gastric juice he is speaking) by analysis, would be detected; that it ought to possess some sensible properties; that it is either acid, or alkalescent; so far, however, from possessing sensible or chemical properties adequate to account for the extraordinary power which it possesses, it appears upon a close examination, to be a mere mucous fluid, inodorous and insipid, neither acid nor alkalescent, neither turning vegetable blues to a green, or to a red colour; and by chemical analysis, it yields neither saline, nor mineral substances.'

'It is impossible therefore (he goes on to add) to refer the action of the gastric juice to any chemical power which it is pretended to possess, but that it is far more reasonable to conclude that its activity is altogether derived from the energy of the living power, which is superadded to it, whose edge is sharper than that of the sharpest razor, whose solvent power is more active than that of the most eroding caustic?' Now it happens not unfrequently that the human stomach after death is in its most dependant part completely dissolved by the activity of this 'living juice' as Mr. S. calls it, and it is a singular proof how far a preconceived hypothesis will carry a man to find that Mr. S. adduces this fact, which was first observed by John Hunter, without perceiving the unavoidable consequence; that its action must be merely chemical and independent of any living power. Or are we to adopt the absurd supposition which Mr. S.'s views appear necessarily to involve, that the living principle continues to reside in the fluid long after the death of the animal. Nothing in fact can be more gratuitous than this hypothesis, the gastric fluid frequently is found to act upon the stomach, and to dissolve it after the death of the animal; it was found by Spallanzani, when out of the body, to be capable of dissolving the animal and vegetable substances usually employed as food, as completely as it does in the stomach, and we know no stronger evidence which can be produced of the effect being purely chemical; and except Mr. S. could produce experimental proof of this fluid producing effects in its natural reservoir the stomach, which it does not produce when removed from that organ, his whole hypothesis must fall to the ground. Instead of this we are presented with such reasonings as the following. 'If it arose from a chemical cause, the change which the food sustained, by the mutual

action between its parts, would be *always regular and uniform*; and the result instead of being *always alike*, would be *generally different*.' It would constantly vary in its properties, according to the specific nature of the substances out of which it was made! Now the change produced upon food during digestion cannot be supposed to be merely the result of 'the mutual action between its parts.' The solution of it in the gastric juice most certainly gives free play to the affinities of the various elementary substances which enter into its composition, but it cannot be doubted, that the various secretions of the chyloforetic viscera have also a specific influence in modifying those affinities. And as to the gastric juice being neither acid nor alkaline, but a mere mucous fluid both inodorous and insipid, these are objections scarcely meriting a serious reply. All these negative properties are found in the highest perfection in pure water, it is neither sapid nor odorous, neither acid nor alkaline, yet its solvent powers are perhaps superior to those of any other liquid, and it is capable of dissolving with the most perfect facility a large proportion of the animal and vegetable substances used as food. In fact, we have yet to learn that the possession of these sensible properties, which are not found in the gastric juice, are either necessarily or frequently connected with the solvent power, not only as it relates to animal or vegetable matter, but to many other substances. Objections of this kind can only originate in a very narrow view of the question. Our observations however apply only to the gastric juice as an agent in the process of digestion, for that the stomach itself does assist the process, by the exercise of some of its powers as a vital organ is allowed by every one conversant with the subject. And with respect to the universal influence of the vital principle over every function of the animal economy, that influence is so freely admitted by every physiologist, that Mr. S. might have spared himself much of the pains which he has bestowed in proving and illustrating that which is scarcely in any degree a subject of controversy. And the same consideration might furnish him with an argumentum ad modestiam, for when he says, after enumerating some of its effects, 'this power it is which I call *life*. The matter, which this power has assimilated and organised, it is, which I call *living matter*;' he is only employing these terms in the precise sense in which they are generally used. But it is one of the features of this work, that its author frequently arrogates to himself, as if they were peculiarly and originally his own, views and opinions which are very generally if not universally admitted.

The three succeeding chapters, are occupied with the con-

tinuance of physiological enquiries, but as Mr. Saumarez explained his views on these subjects in a '*System of Philosophy*,' which he published in 1798, and as they do not appear to have suffered any material change since that period, we do not think it necessary to take up the time of our readers with any criticisms upon this part of his present work.

We shall pass on therefore to a very brief examination of that part of the work which has a more immediate reference to the objects of physical Science. He commences this part of his subject with an enquiry into 'the Elementary properties of common matter in general,' beginning with the 'Matter of light:' the properties of which from the extreme subtilty of its nature, have always formed one of the most difficult subjects of physical research. The difference of the refrangibility of its rays for which we are indebted to the sagacity of Newton, is not among the least remarkable of its properties, and upon this property Newton formed his very scientific and satisfactory theory of the colours of bodies. He concluded that different kinds of matter had the power of absorbing some of the rays of light and reflecting others, and that the colour of each was communicated by the rays which were reflected. With this simple theory Mr. S. is by no means satisfied.

'If this hypothesis were true (he observes) that the rays of the sun, the pure matter of light, were coloured, the inevitable consequence would be, that all the bodies which were conveyed to our organs of vision, would be constantly tinted and dyed by the particular colour of those rays. It would not be the specific and identical colour of the object itself, that we should behold, but the individual colours of the rays alone.' After adducing as a proof of this the effect produced upon any body, by exposing it to the rays as separated by a prism, and assuming that we should have no colours in nature but the prismatic ones, or a modification of these from their combination in different proportions, he goes on to observe, 'the result would be, the production of some colour, varying, it is true, in appearance, from the separate colour of each individual ray, but altogether different from the specific tinge or dye, which I contend the ray of light has received, by uniting with the body on which it falls, and from which it was reflected; conveying with it the tinge or dye, as it were, of the substance, to the organs of vision.'

It might have been expected, perhaps, that Mr. S. would have brought forward some experiment in support of his hypothesis; some fact 'scientifically efficient of the conclusion,' but no such thing. He seems to think it quite enough to 'contend the ray of light has received its colour by uniting with

the body on which it falls,' and as he is only contending against Newton, the authority of his antagonist, must of course kick the beam; though in his theory founded upon one of the most beautiful discoveries which was ever made by human ingenuity. The knowledge of this curious property of light, might have staggered a philosopher less bold and adventurous than Mr. S. but as it is necessary to the establishment of his own hypothesis, that its consequence must be got rid of, he therefore tries the effect of a *reductio ad absurdum*, without stopping to enquire if his own premises are quite sound. The rays of light passing through coloured glass, he observes, always acquire the colour of the glass through which they are transmitted; 'through a green glass a body looks green: through a red glass it looks red: and the influence which a jaundiced eye possesses of rendering bodies seen by it to appear yellow, has been often noticed. The different states of the medium which I have described, may be considered as unnatural and morbid; arising from the union and diffusion of different bodies which have insinuated themselves into it. If the coloured state of the medium through which objects are beheld, produce these unnatural consequences, how much more must these unnatural consequences be produced, if the rays of light are themselves coloured originally and essentially!' Upon such ground as this, then Mr. S. proceeds to reject the Newtonian hypothesis, and to erect his own; though he appears to be quite unacquainted with the numerous discoveries which have been since made, and which are directly at variance with his views. Besides as it cannot be denied that a ray of light passed through a prism does actually exhibit the seven prismatic colours, Mr. S. should at least have shewn how it could have acquired these colours, in its direct passage from the sun, and before it can have impinged upon any coloured body whatsoever. But not only are the rays of light destitute of colour in Mr. Ss'. opinion as they are emitted by the sun, but this body, in his opinion is falsely supposed to be a source of heat or fire; 'every fact (he observes) of which we are in possession, when properly examined, will be found to militate against this opinion.' He satisfies himself however on this subject with noticing the difference of temperature betwixt the summits of mountains, and the adjacent plains, which is well known to be so considerable, that the highest mountains in the latitudes nearest the equator, are covered with perpetual snow. If the sun were a source of heat, or as he expresses it, a 'globe of fire,' this he contends would never happen; and 'we are therefore driven to the necessity (he observes) of concluding, that notwithstanding the mixture and

opacity in which the medium, in which we exist, is involved ; that there subsist in it, rays of light, that are neither hot nor cold, fire nor ice, black nor white, yellow nor green, orange nor red, purple nor violet, that are transparent and colourless only, that are as colourless, as the air is speechless, as much as water is tasteless, or as solid matter is self motive ; but that are destitute of every essential and original quality, extension and motion alone excepted. Consequently, it may be presumed, that the sun itself as the parent, whence the rays of pure light proceed, is a globe of light only.' To enter into the consideration with much minuteness would exceed our limits, and is foreign to our object, yet it is proper to observe that these views have been demonstratively proved to be erroneous, by the discoveries of Dr. Herschell, of which Mr. S. speaks with commendation, though perhaps without being aware of their extent. Mr. S. seems to consider the rays which produce temperature, and which are not known to differ in their refrangibility from those which are luminous, to be the matter of light in a pure form, while Dr. H. has proved them to be altogether distinct from the luminous rays, to follow a different law of refrangibility, and to be easily separated from them, inasmuch as the law of their transmission through transparent bodies is essentially different from that of light. They are in fact distinct species of matter, accidentally brought together, by their having a common origin, the sun. Nor is it at all difficult to find a satisfactory explanation of the low temperature of elevated regions in the extreme rarity of the atmosphere by which they are surrounded, for as such an atmosphere contains but a very small quantity of matter, it can give out but little heat to other bodies colder than itself. And this explanation is confirmed by the fact that the human body itself can sustain the temperature of an atmosphere heated considerably above the boiling point of water without injury or inconvenience, while water scalds at 150° and the heat of metals is insupportable at a much lower temperature.

Having dismissed the subject of light, Mr. S. next proceeds to consider the means by which compound bodies are formed, and the processes as he terms them of 'gassification, calorification, refrigeration and colorification.' The chapter on gassification calls for no particular observation, it consists for the most part of a collection of the facts which have been determined relative to the degree of evaporation which is constantly going on from the surface of the earth ; the quantity of gaseous matter which is given out from the skin and lungs of animals during life, and during the decomposition of animal bodies after death ; and the uniformity of the proportions of

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oxygen and azote, which is found to exist in the atmosphere, as determined by numerous trials made upon it from many varieties of situation.

[To be concluded in our next.]

Art. XI. *Colonial Ecclesiastical Establishment*; being a Brief View of the state of the colonies of Great Britain and of her Asiatic empire in respect to Religious Instruction; prefaced by some considerations on the national duty of affording it: to which is added, a sketch of an Ecclesiastical Establishment for the British Colonies. By the Rev. Claudius Buchanan, D.D. late Vice Provost of the College of Fort William in Bengal, &c. Second edition. 8vo. Cadell, &c. 1813.

IF the Bible is really the only revelation which has been made to man of the Will of God—if “no other name” but that of Jesus Christ “has been given under heaven whereby we can be saved”—if Christianity is in this world the only infallible guide to social, political, and domestic happiness—if these things are true (and it is only with those who admit their truth that we are now prepared to reason) it cannot be a question of indifference whether fifty millions of human beings shall remain in total ignorance of this religion, during a period nearly commensurate with the ordinary continuance of human life. To the people of Great Britain we believe the decision of this question to be at this moment confided, and in the most distant ages of the world the consequences of that decision will probably continue to affect the happiness of the species. We owe no apology, therefore, to our readers for again directing their thoughts to this most important topic. We should rather justly dread their censure if we omitted to solicit their attention to an inquiry, compared with which science and literature are uninteresting, and even the great struggle which now agitates the world almost loses its importance.

The dispute which has been maintained respecting the introduction of christianity into India, has, in some respects, resembled most other public disputations. The desire of victory has not seldom proved too strong for the love of truth. The ambition of excelling in controversial tactics has too frequently diverted the attention of the combatants from the great object for which they were contending. Those concessions have not been made, or have been made only to be retracted, which the state of the discussion has required, and which a sound descretion would have prescribed; while the antagonists on both sides have, we think, sometimes been content to reply by expressions of triumph, to arguments to which no other answer could readily be found. The result of the discussion we consider, however, to be perfectly clear. We

should be content to leave the decision of the great question at issue to the verdict of any unprejudiced man, who believing in the divine origin of christianity, should deliver his opinion as to the duty of extending the knowledge of it to India, with no other information than such as he could derive from the publications of Lord Teignmouth and Mr. Cunningham on the one hand, and those of Major Scott Waring and Mr. Twining on the other. With this opinion, as to the state of the argument, we may perhaps seem in engaging in this inquiry, to propose to ourselves a very unnecessary task. What can we hope in the few pages we can allot to this question, to add to the information or reasonings of men, who must not only be supposed, on every account, better qualified for the consideration of the subject, but who have had at once space to expand and leisure to compress their ideas? We reply; that our remarks may fall into the hands of some who have neither time nor opportunity for perusing their more detailed works; that novelty is a very unnecessary merit in those writings which profess to illustrate and enforce our immediate moral obligations—and, principally, that our present object is rather to explain to our readers the views we entertain as to the practical measures which we hope to see carried into execution, than to dilate at much length on the principles upon which those measures must be founded. Some statement, however, of those principles is unavoidably necessary.

The population of British India, including under that name Ceylon and some of the islands of what has been called the Indian Archipelago, may be divided into four classes. The Europeans in the service of the Company or residing within their territories—the native Hindoo inhabitants, who still adhere to their antient religion—the Mahomedans and the native Christians. Of these classes, the second constitutes an immense proportion, forming probably not less than five parts in six of the whole population of Hindostan. Of the general habits, condition, and character of this singular part of mankind, the more remarkable features are familiarly known amongst us.

Without attempting to estimate the influence of their institutions, civil and religious, upon their character, or the operation of their personal character in the formation and support of those institutions, it may safely be said, that no part of the human race was ever so well adapted by their political circumstances, and by mental and corporeal imbecility, for every species of slavery. The tyranny of superstition has rendered them defenceless against all other tyranny. Without any community of rights, or sympathy of affection between the higher and lower classes; with no honours for ge-

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nus, or allurements for ambition ; destitute of education, and in possession of no arts, but those which minister to the soft and indolent propensities of our nature ; the nations of the Peninsula have neither the virtues nor the vices of man, as he is seen in more cultivated societies, but are at once habitually dispassionate, and occasionally ferocious ; passive, feeble, and inactive, with the treachery and cunning which are the natural weapons of imbecility, and that desperate energy which sluggish natives, when effectually roused, are usually found for the moment to assume. Over this people we have acquired an empire powerful and splendid almost beyond example, if we consider the fertility and extent of our territories, and the countless myriads of our subjects ; but weak and uncertain beyond almost the power of exaggeration, when we remember the tenure by which our authority is held.

Among this people the advocates of the introduction of christianity into India wish to produce a great moral revolution, and as it is always incumbent on those who propose to effect any alteration in the condition of their fellow creatures, to make out the necessity of a change, and the expediences of that peculiar mode by which it is their intention to proceed for the attainment of their object, we will endeavour, in compliance with this unquestionable obligation, to state briefly what we have to advance in vindication of those who with us conceive that duty, wisdom, and necessity concur in demanding the introduction of the faith of Jesus Christ among the natives of Hindostan.

In the first place we contend that the moral and intellectual character of the Hindoos is sunk to the lowest state of degradation. To enumerate the authorities which may be quoted in proof of this assertion, would be to recount the names of almost every author who, without any reference to the present controversy, has described the condition of this people. It may be sufficient to mention the names of Orme, Halhed, Tennant, Holwell, and Nieucamp. To some of our readers, indeed, it may seem superfluous to quote any authority in confirmation of an assertion, which every one who has studied the history or character of man, will think it but too correspondent with uniform experience to admit of doubt or contradiction. So far from discrediting a declaration which attributes to our subjects in the East an ample share of those vices, by which mankind have, in all ages and countries, been polluted, *they* would require evidence of no ordinary strength to convince them, that the Hindu has the smallest reason to plead any exemption from the common lot of man. They will think that the connection between ignorance and crime, between political depression and moral abasement, indissoluble in every other quarter of the globe, has not, probably, been

found in Hindostan alone not to prevail. But this opinion, however consistent it may seem with universal experience and sound reasoning, has been disputed by many; and among others, by the military controversialist, whose lucubrations we attempted to explain to our readers in a former number of our journal.* On this subject there is, we think, much misapprehension, and much misrepresentation. The sympathy which all good men have felt in the unmerited sufferings of many of the nations of India has, by a very natural association, been diverted into something of esteem for the character and tenderness towards the persons of the sufferers. The promptitude of men to believe that all that is present, either in time or place, is evil; and to receive, with credulity, any tale of happiness or virtue, if the period or situation is sufficiently remote, have added to the delusion. Few women, and it may be, not many men, have read St. Pierre's description of the Pariar, without yielding to the imagination that peace, and kindness, and wisdom make their favourite abode amidst the majestic seclusion of an oriental forest, in the huts of those outcasts of mankind, who have been doomed by the sacerdotal arrogance of the Brahmins to unmerited contempt and unenvied happiness. When to these sources of error it is added, that the Panegyrists of the Hindoos have continually represented the calmness of lassitude as the gentle repose of all the amiable and tender virtues; that they have mentioned, as evidence of unusual ability or skill, those works by which the Hindoos have evinced the powers of man, when all his faculties of mind and body are concentrated for the accomplishment of a single object: and finally, that they have laboriously extracted from the works of Indian legislators all that they furnish of moral instruction; and then have assumed among the people a correspondence of character, with the principles of morality thus incidentally enforced—when all this is remembered, we need not wonder if many have been led into marvellous errors respecting the character of the Hindu; nor need our readers, who have hitherto held the opinion of the universal degeneracy of mankind, suspect that the nations of the East are a living proof of the erroneousness of their theory.

The second ground on which, in common with others, we justify the proposed innovation in the moral condition of our Asiatic subjects, is, that the religion which they at present profess, exceeds, in cruelty, absurdity, and licentiousness, every other institution which has been known in the whole history of superstition. The proof of the cruelties practised in Hindostan, with the intent of propitiating the deity, are too notorious to

* See Ecl. Rev. Vol. IV, 252.

require any new confirmation. The Sahamoron, or burning widows with their deceased husbands, is a practice common in all parts of our Indian empire. According to the calculation of the late learned Mr. Chambers, the number of widows who thus perish annually in the northern provinces of Hindostan, is not less than ten thousand. The natives of the Peninsula, and particularly those inhabiting Orissa, and the eastern parts of Bengal, frequently make offerings of their children to the goddess Ganga, and devote their first-born to her, by encouraging the child to walk to the river Ganges, till it is carried away by the stream. Among a race of Hindus, called Rajputs, the mothers starve their female infants to death. Persons supposed to be dying, particularly if they are aged, are removed from their beds and carried to the banks of the Ganges, where, amidst the agonies of death, torrents of water are poured by the bystanders upon the wretched victims of their superstition. The unutterable abominations of Jaggernaut do not, we suppose, need to be called to the recollection of any one who has ever read a description of that most melancholy spectacle. Of the various religious tortures which are commonly practised by the Hindoos, and more particularly upon the last five days of the month Chytra, the following are sufficient examples: that of dancing with threads or canes passed through the sides—of thrusting iron instruments through the tongue—of swinging over a fire—or climbing naked a tree armed with thorns—measuring with their naked bodies over burning sands the ground lying between one Pagoda and another—swinging with hooks passed through the integuments of the back—or bearing with fixed eyes the rays of the meridian sun.

Dreadful however and disgusting as are these idolatrous rites, they are perhaps less shocking to humanity, as less immediately affecting the happiness of the whole population of India, than the institution of Castes. It is not easy for men, living at an immense distance from Hindostan, and acquainted merely by oral or written information, with the nature of this system, to appreciate the full extent of the evils of which it is the source. When we consider, however, the necessary effect of a distinction which sanctifies the vices, and protects the persons of the privileged class, while it degrades almost to the level of the brutes, the lower orders of the community; if we remember how invariably ordinary characters cease to respect themselves, when they have lost the good opinion of others, and how rapidly they justify the contempt with which they perceive they are generally regarded; when we reflect on the necessary growth in a society so constituted, of profligacy in the sacred caste, and of the imitation of that profligacy among the inferior orders, we shall readily admit, that the religion of

which this system forms the chief support, and the distinguishing feature, must be very unfavourable to the moral characters of its votaries.

A further ground of justification for those who have projected the innovation in question, is taken from the following considerations. We profess a religious faith which inculcates love to man, as one of the two fundamental duties, to the fulfilment of which we are bound—we profess a religion of unrivalled purity, and which, wherever it has been received, has regulated the passions, meliorated the condition, and triumphed over the habitual vices of its disciples. The dissemination of this religion throughout all the world is a duty not merely included in the general law of universal benevolence, but repeatedly enforced by the express and positive injunctions of the great Founder of our faith. As Christians too, it is not permitted us to doubt, that he who imposed on us this obligation, will render effectual those labours which we may undertake in compliance with his commands for the fulfilment of it. Of the many nations, among whom Christianity has been received, Great Britain alone possesses the means, and is, as it should seem, alone charged with the responsibility of exerting herself for the conversion of the Hindoos. Pre-eminent in wealth and learning, commanding with our fleets the Indian and the Atlantic oceans, holding under our dominion every port and settlement, by which the powers of Europe can communicate with the nations of the Peninsula, and possessed of an empire in Hindostan, not less extensive, nor less powerful, than that of Aurengzebe—if we withhold religious instruction from our subjects in the East, we shall, as far as human foresight can penetrate, doom them irremediably to a state of darkness and superstition, for a period coeval with the existence of our own authority. That Great Britain, by the territorial settlement, by the pure administration of justice, and the abandonment of all oppressive fiscal exactions has conferred upon the Hindus great and inestimable blessings, none can be more ready or more willing than ourselves to admit.

Beneficent in every other respect, it is to the moral and religious condition alone of our subjects that we have been indifferent; and while every voice has concurred in applauding, and every hand has united to promote the great acts of justice and mercy which have rendered the British name illustrious in India, the number has been comparatively small of those who have laboured to crown our other good works, with the last and greatest act of benevolence that man can perform.

It will not be supposed that we have attempted in the few preceding remarks to condense the whole substance of the apology which might be offered in vindication of those who

think with us on this momentous subject. It is in truth an inexhaustible field of argument. The claims which the native Christians have on us for our assistance—the peculiar situation of the churches of Ceylon and Java—the restrictions under which our Missionaries have laboured,—the re-action on our characters of the course of conduct which we may pursue towards the millions who are dependant on us for knowledge—these and innumerable other topics press on our consideration. For a more detailed view, however, of this question, we must at present be content to refer our readers to some of our earlier numbers, and to the writers whom they will there find quoted or referred to.

In answer to the various arguments which are adduced to justify those who plead for the Introduction of Christianity into India, much has been advanced by the advocates of the present system. Admitting generally, though not without exception, the superiority of the Religion of Christ over the various forms of Idolatry prevalent throughout India, they have argued that the Geeta, the Heetopades, and the Sastras contain precepts of morality as pure, and incitements to virtue as powerful, as those which are supplied by the Pentateuch, or the Gospel; that a correspondent character of purity, social kindness and integrity is of daily and familiar occurrence among the people of India; that the Hindu is not more remarkable for these good qualities than for his adherence to his religion, which no persuasion can shake, and no violence subdue—that no conversions have in fact been made—that none are to be expected—that the boon which the missionary offers will not be accepted—and, that if accepted, it could work no melioration in the moral habits or social affections of his converts.

So far the answer consists only of assertions as to matters of fact, and like all other similar assertions, their truth must be tried by the peculiar kind of evidence suited to their investigation. Among the innumerable witnesses who, without any apparent partiality, or any motive to bias their understanding, have given evidence on this subject, the only difficulty is that of selection. The whole of this testimony is, however, so ably summed up by Mr. Cunningham, in his work on this subject*—that we shall be content to abandon our present views and to adopt those of our opponents, whenever they will adduce, in confirmation of their assertions, any evidence sufficiently distinct, authoritative, and direct to overthrow the force of the proofs which he has there collected.

The grand unfailing argument, however, on which the whole weight of the controversy rests, and which has been exhibited in every form of scurrility, exaggeration, eloquence, and merriment, is this—that the attempt to propagate Chris-

* See *Electic Review*. Vol. IV. p. 1115.

Christianity in India will be the instant signal of disaffection and revolt, that we and our missionaries will be swept away together by the fury of an enraged people, and that the means we use to introduce the faith of Christ, will thus be the instant and infallible cause of its final expulsion from Hindostan.

Now so far as this argument professes to be built on an anxiety for the propagation of Christianity, we must say it is not very comprehensible. If you wish to preserve to your Indian subjects the blessings of Religion, by all means take care not to teach them that Religion—if you would have them Christians, above all things see that you drive out of the country the only persons who are able and willing to instruct them in Christianity—if you would not for ever exclude the light of the Gospel, get rid at once of the Missionaries. Such is in truth the reasoning with which those great masters of argument, the Edinburgh Reviewers, expected or attempted to convince the simple folks, whom they found it impossible to laugh out of their zeal for missions, that their efforts were suicidal, and must end in the destruction of that faith which they were intended to promote. It must be admitted, however, that the greater number of those who descant on the dangers of introducing Christianity into India, take a much more simple and tenable ground. They contemplate the overthrow of our Government in the East, and of all the benevolent institutions which our wisdom has formed and our power protected; and they conceive that the benefits which the preaching of the Missionaries may confer on the natives, and eventually on ourselves, forms no equivalent for this more immediate danger.

To such persons it has been replied, that no men are less averse to discussion on religious subjects than the Hindoos—that Ziegenbalgh, Swartz, and Gærické preached the faith of Christ with unequalled fervour, constancy, and boldness, for nearly a century, in the vicinity of powerful princes, some of them the most formidable enemies of the British name in India, not only without exciting discontent, but protected by the unbounded gratitude, esteem, and affection, of the native powers. They have been reminded that no race of men has so easily been proselyted from their faith as the natives of Hindostan—that there are large bodies of native Christians now existing in that country—that though the Baptist Missionaries have made many converts, yet in the single instance in which it was attempted to impute to them the origin of insurrection and tumults, the slander was triumphantly refuted, and the reproach of inciting sedition has finally rested on the heads of their accusers. Still, however, they reiterate their forebodings with a pertinacity which will

yield to no argument and which seems alike incapable of conviction or fatigue. They continue to repeat their assertions and their vaticinations as though there were no evidence of the falsehood of the one and no proof of the absurdity of the other.

Now we have observed, that men seldom if ever raise a very violent and long continued clamour without *some* foundation, of truth and this we are inclined to think is the case in the present instance. We are inclined with Major Scott Waring to hold that to insult the religious prejudices of the natives, might be a very dangerous as well as a very injurious proceeding; but we do not think with him that it is from the Baptist missionaries, that such insults would probably proceed. Had we no other example, we should have learned from the mutiny, at Vellore the wisdom of leaving the whiskers of our Sepoys, to be trimmed according to the faith of their country. The truth we take to be that in India as in some other places, the externals of Religion, are every thing, and that in proportion as men are indifferent to the spirit and object of their worship, they are tenacious of those outward forms with which they associate the ideas of honorable distinction, and to which they attribute a kind of expiatory efficacy. Mr. Grant has finally said of the Hindoos in the work which we have already noticed in our present number, that weak and contemptible as they generally are, yet when collected and set in motion they would be found irresistible; as the sand of the desert is one day trodden by the foot of the meanest pilgrim, and on the next, overwhelms the whole Caravan. From the same author, who is to be numbered among the warm friends of Indian missions, we shall make another quotation, illustrative of the extent and nature of this danger. 'In the single article of religious affronts,' says he of the Hindoos, 'these generally, tranquil beings, seem capable of active resentment. An insect here has been known, to raise them into motion and vengeance with the suddenness of an explosion. Here then they are dangerous to their masters.' Now what is the conclusion from this doctrine. That we should abandon our missions altogether? Surely not. But that great caution should be employed by those who select teachers, to send out none but men of conciliating dispositions, and who to the energy of zeal, add the meekness of wisdom. This in truth forms the real practical difficulty of the case. Would it be desirable that any person should hereafter go forth to teach christianity to the Hindoos, to whom it might seem good to assume that office? We will fairly say, we think not.

When we consider all the probable mischiefs, which might result from mistaken zeal, undirected by any controuling authority—when we reflect how easy it would be under such an arrangement for any person who wished to repair a broken fortune, or to hide a ruined reputation to resort to India on the pretext of preaching the Gospel—when we remember all the scandal to real religion, and the probable danger to which wise and well directed missionary establishments, would be exposed by the influx of such intruders—we see no course, by which it would be possible to evade the necessity of vesting *somewhere*, a discretionary power as to the persons who should be permitted to establish themselves in India as teachers of christianity.

Whatever may be thought of the justice of these views, one thing we think is clear; that in point of fact, an unlimited license will not be granted by Parliament and will not be proposed by the great public leaders of this business. That it will not be granted by Parliament we conclude from the disposition which has already been so strongly manifested in the House of Commons to repress the missions, altogether; that it will not be proposed by the Parliamentary leaders of the cause, we infer from the reports universally prevalent, and perfectly uncontradicted, that those gentlemen have negotiated with ministers on the subject, on the express terms of leaving in the hands of Government the power of licensing missionaries. As we see therefore no probability of an unlimited licence being conceded, and as we have no wish that such a concession should be made, it remains that we enquire in whom ought the discretion in question to be reposed, and what should be the extent and bounds of that discretion.

Now, in selecting the depositaries of this awful trust one difficulty instantly occurs. The dissenting body would hardly acquiesce in any arrangement which should leave the sole selection of missionaries to the members of the establishment, but the dissenters have no corporated capacity in which they are known to the state, nor is it easy to see how an act of Parliament could devolve a duty or confer a right on a class of the community who do not possess any such corporate character. The dissenters are not a privileged, but a tolerated body. Whether justly or unjustly is not now the question, but so is the fact, that they have no collective capacity in which they can act, or under which they can be made amenable for misconduct. Besides, to confer on the dissenters generally the right of selecting Missionaries from their own body, would obviously be the same thing as leaving the right perfectly unlimited and unre-

stricted. There is nothing by which a dissenter is known, nothing which could prevent any person or all persons from voting in an appointment, which should be made by so large and indiscriminate a multitude. The Baptist Missionary Society, the Society for promoting Christian Knowledge, and the Church Missionary Society, are all liable to similar objections, considered as the persons who should grant or withhold permission to individuals to teach the Gospel in India. They are voluntary associations, unknown to the Law or the Constitution, the instruments of doing great good undoubtedly, but totally deficient in that permanent and unalterable character, which the policy of our legislators invariably requires in those to whom the discharge of permanent and important public duties is intrusted. If, however, this impediment did not exist, the East India Company would hardly consent, that any men, or body of men, should possess and exercise within this kingdom, powers which must of necessity come into frequent contest and collision with their own authority, within the limits of their own empire.

The consequence then appears to be, that this discretionary authority can only be lodged in the Company itself, or in the Board of Controul. With respect to the first of these alternatives, no man of course, who has petitioned for the further dissemination of Christianity in India, will consent to it; for this is that very system which we wish to see meliorated.

The Company have long enjoyed this discretionary power; how they have used it we are not now to learn; how they would use it in future, if it still remained in their hands it needs little sagacity to predict. No other public body, then, seems to be left, to whom this trust can be confided, but the Board of Controul.

We need not perhaps say, that it would be very easy to imagine a body much better fitted for the discharge of such a duty, than that Board to which we think it must ultimately be committed. The objections to it are very obvious, strong, and unanswerable. But we have to deal with an existing state of things, and a practical question very full of difficulties. In such a situation something must be abandoned, if we would retain what is most essential.

After all, however, the objections to the Board of Controul, as the body by whom missionaries should be licensed, are less formidable than at first sight may be imagined. All governments are fond of granting favours, which cost nothing—of possessing a patronage, which may be multiplied *ad infinitum*. It will not be very difficult, perhaps, for the several missionary societies to obtain licences from government for as many men as they may be able to find properly qualified for mis-

sionary labours. On the whole we earnestly wish our readers to consider attentively the various difficulties at which we have hinted, and we suspect that they will concur with us in the opinion, that it is necessary for them to moderate their views to the attainment of some clause in the Act of Parliament, about to be passed, which shall leave the Board of Controul a discretion as to the persons who shall settle in India as missionaries.

The next question is, as to the extent and limitation of this discretionary power. In the first place, it seems quite clear that neither to the Board of Controul, nor to any other body similarly constituted, is it possible to commit the duty of the original selection of the missionaries to be sent to Hindostan. All that is necessary for ensuring the quiet security of our Indian government, is a power of prohibition, an authority competent to prevent the migration of untaught or disreputable men, under the pretext of propagating Christianity among our subjects in the East. It is, indeed, a fact too obvious to need the aid of argument for its illustration, that Lord Buckinghamshire, or any other lord, by whom he may be succeeded in office, cannot have leisure, opportunity, or knowledge sufficient to investigate the qualifications of all those who might be disposed to undertake the duties of missionaries. It will be a task amply sufficient for such exalted persons to estimate the importance and value of the recommendations, which the respective candidates for that office may be able to produce. In the next place, it is a matter of serious enquiry, whether the Board of Controul, or whatever other body of men, may be entrusted with this licensing power, ought not to be compelled by the terms of the New Charter to grant, at least, so many licences as shall be sufficient to preserve the present number of missionaries from any diminution, or whether, by some other enactment, provision should not be made for a constant supply of Christian teachers. A positive law of this kind, however, obviously presupposes two things: first, that candidates will offer themselves for the supply of any deficiency which death, or other casualties may occasion: and next, that such candidates will be possessed of the qualifications necessary for the due discharge of the duties of missionaries. Any imperative law of this description, we *fear*, will be found in practice, inconsistent with the free exercise of that discretion which, for the reasons we have mentioned, we think must be vested in the hands of some civil or ecclesiastical body. We confess, however, that on this part of the subject we entertain much doubt, and we wish to suggest for the consideration of our readers the problem, how the power of granting and with-holding licences can be rendered compatible with

some provision, which shall secure the constant and regular supply of Christian teachers in India.

We owe many apologies to Dr. Buchanan for so long postponing the consideration of the work, which gives a name to the present article. It seems to be written principally with the design of promoting the establishment of an episcopal church in Hindostan. On that subject we think there can be little difference of opinion. If our brethren in Calcutta, Madras, and Bombay, wish for such an institution—if it is calculated to promote their spiritual welfare, and is not intended to supersede or obstruct the efforts made by other denominations of Christians, for the conversion of the Hindoos, we shall rejoice to see the completion of such an undertaking. But, on the other hand, we hold it to be perfectly clear, that for the great work of evangelizing India, arch-deacons are but ill-adapted, deans still less serviceable, and bishops totally inefficacious. Dr. Buchanan's present work will not, we imagine, be read with the avidity with which his *Christian Researches* were received. It has the same sententious abruptness, and the same appearance of oriental splendour in its external embellishments, but is vastly less novel and less entertaining.

We admire, however, too sincerely the activity, piety, and learning of this diligent promoter of Christianity, to be able to speak with any feelings but those of unfeigned respect of any of his labours in the cause of religion. We heartily commend his work to the attention of our readers.

ART. XIII. SELECT LITERARY INFORMATION

♦♦ *Gentlemen and Publishers who have works in the press will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works: which they may depend upon being communicated to the public, if consistent with its plan.*

Sir Robert Ker Porter, who lately brought over dispatches from Petersburg, is at present engaged in writing a Narrative of the late Campaign in Russia, illustrated with Plans, &c. of the general movements of both Armies, during their advance and retreat, which will be published in the course of May, by Messrs. Longman and Co. The work will contain information drawn from official sources, and from intercepted French documents, hitherto unknown to the British public.

Sir Humphry Davy's Elements of Agricultural Chemistry, in a Course of Lectures, delivered several years before the Board of Agriculture, illustrated with Plates by Lowry, will appear early in May.

A Series of Popular Essays, illustrative of Principles essentially connected with the Improvement of the Understanding, the Imagination, and the Heart, by Elisabeth Hamilton, author of Letters on the Elementary Principles of Education, Cottagers of Glenburnie, &c. will be published on the 3d of May.

The Life of William Penn, by Thomas Clarkson, M. A. in 2 vols. 8vo. will be published this month.

We are happy to learn that Captain Johnson's very curious and entertaining History of the Lives and Actions of the most famous Highwaymen, Street-Robbers, &c. &c. with an Account of the Voyages and Plunders of the most noted Pirates, has been reprinted, in one vol. 8vo. The work had become so very scarce and valuable, that at the sale of the late Duke of Roxburgh's books, a copy sold for 15 guineas, besides the duty.

A new edition of the Description of the Edystone Light House, by the late John Smeaton, F. R. S. will be published this month.

A Set of Illustrations to Mr. Walter

Scott's new Poem of Rokeby, after Designs by T. Stothard, R. A. will be published in the course of this month.

Dr. Bateman will speedily publish a Practical Synopsis of Cutaneous Diseases, according to the arrangement of Dr. Willan, exhibiting a concise view of the Diagnostic Symptoms, and the method of treatment. This work will contain an epitome of the whole of the eight orders of Cutaneous Diseases, announced by the late Dr. Willan, of which four only have been completed and published.

Its object is to present a complete outline of the system, and to detail briefly the characteristic appearances and progress of each disease, and the principles of treatment, without omitting altogether the historical and philological inquiries, which may contribute to illustrate the classification.

Shortly will be published a New Edition of the Essay on the Equity of divine Government, and the Sovereignty of divine Grace, by the late Edward Williams, D. D. We are authorised to state, that nearly the whole of this important work is printed off after having received the careful revision and correction of the lamented author. It is executed in a uniform manner with Dr. W.'s Defence of Modern Calvinism, and will be found to contain an extended discussion of the leading principles advanced in that work.

Mr. Mawe, author of the Travels through the Diamond and Gold district of Brazil, which no stranger was ever before allowed to visit, has nearly ready for publication, a Treatise on Diamonds and precious Stones, including their history, natural and commercial; to which will be added, some account of the best mode of cutting and polishing them. It is presumed this work will be found both useful and interesting, to all those with whom these first-rate productions of the

mineral kingdom are either objects of commercial interest, or evidences and accompaniments of wealth and grandeur.

WALTER SCOTT.—We are desired by the publishers to state the following comparative sale of *Rokeby* and the *Lady of the Lake*:—Sold of the *Lady of the Lake*, in nearly four months, (June 2nd to September 22nd, 1810,)

2,000 Quarto, at 2l. 2s. - - - -	£4,200
6,000 Octavo, — 12s. - - - -	£3,600

8,000	£7,800
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Sold of *Rokeby* in three months, (Jan. 14th, to April 14th, 1813.)

3,000 Quarto, at 2l. 2s. (less, 120 remaining), - - - - -	£6,048
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5,000 Octavo, — 14s. - - - -	£3,500
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8,000	£9,548
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This demand is perfectly unexampled, and evinces the increasing popularity of this favourite poet.

DR. REES'S NEW CYCLOPEDIA.—The Editor and Proprietors have lately announced, that this valuable work will be completed in three years, forming thirty-six volumes, twenty-four of which are already published. Of all the Encyclopædias to which the original and celebrated Dictionary of Chambers has given birth, the Cyclopædia of Dr. Rees is the most comprehensive. The long life of the learned and indefatigable Editor has been devoted to its improvement, aided by his numerous able coadjutors. The elegant and accurate engravings of Lowry, Milton, and Scott, which illustrate this publication, are in themselves of superior utility and value, and render the work absolutely unique in this popular class of publications.

The Rev. Mr. Hewlett's valuable edition of the Holy Bible, with critical, philological, and explanatory notes, has lately been completed in three large volumes in quarto. It is sold with or without engravings from the old masters. The interpretation of doctrinal points is strictly conformable to the Liturgy and Articles of the established church, as received and taught by our Bishops, and the great body of the regular clergy.

J. Langdale has in the press a second edition of the History and Antiquities of Northallerton.

Mr. Elmsley has completed his edition of the *Heraclidæ* of Euripides, which will be published in a few days.

A new translation of the Greek *Anthologia* will be published in April.

The first Number of *Museum Criticum*, or *Cambridge Classical Researches*, will be published shortly from the University press: it will be continued every three months.

Captain Krusenstern's Account of the Russian Voyage to Japan, will appear in April.

Captain Broughton's Letters from a Mahratta Camp, with coloured plates, is nearly ready.

Mr. Southey's Life of Nelson will certainly appear the first week of May.

An original work on Gothic Architecture, by Sir James Hale, with no less than sixty illustrative engravings, will be published on the first of May.

The author of *Curiosities of Literature*, is preparing for the press two volumes of *Literary Curiosities*.

Mr. Bakewell has nearly ready for publication, in an octavo volume, *Outlines of Geology, with Observations on the Geology of England*.

Mr. Longmire, of Troutbeck, near Kendal, is writing an Essay on Geognosy.

The Rev. Dr. Bidlake will shortly publish a Poem, entitled *The Year*.

A Tour through Norway and Sweden, in 1807, with remarks on the manners, customs, &c. of the inhabitants, written in French by Alexander Lamotte, Esq. is printing in a quarto volume, and will be illustrated by a map and fifteen views.

Captain Broughton is preparing a work on the Private Life of the Mahrattas, with coloured plates, after the drawings by native artists.

Lieut. Lockett, assistant secretary in the College of Fort William, is engaged in some translations from the elementary books of the East, in grammar, rhetoric, and logic, which three sciences will form a quarto volume.

The Rev. Samuel Catlow intends publishing a Series of Letters to a Young Schoolmaster, on the economy, arrangements, and discipline of schools, the result of thirty years experience.

Major W. M. Leake, of the Royal Artillery, lately his Majesty's resident at Io'annina, will publish, early in June, in quarto, *Researches in Greece, Part I.* containing Remarks on the modern Languages of Greece.

Mr. Struthers, author of the *Poor Man's Sabbath*, and the *Peasant's Death*, has just issued proposals for publishing

by subscription a new poem, entitled the Cross.

Speedily will be published, in 2 vols. 8vo. Memoirs of John Horne Tooke, Esq. interspersed with original documents; by Alexander Stephens, Esq. of the Hon. Society of the Middle Temple.

Mr. F. Bailey has in the press, in two octavo volumes, an Epitome of Universal History, ancient and modern; containing a chronological abridgment of the most material events in the principal empires, kingdoms, and states.

Professor Eichorn's Introduction to the Old Testament and the Apocrypha, so much celebrated on the Continent, is translating for the press.

In the press, Sermons on various Subjects, chiefly Practical. By Richard Monkhouse, late Vicar of Wakefield, Yorkshire. In 8vo. 10s. 6d. bds.

Speedily will appear, Sermons on Important Subjects. By T. L. O'Beirne, D.D. Lord Bishop of Meath. In 8vo.

The Rev. Wm. Hawtayne, rector of Estree, Herts, will shortly publish two vols. of Sermons, in small 8vo.

Mr. John Platts has in the press, Reflections on Materialism, Immaterialism, an intermediate State, the Sleep of the Soul, the Resurrection of the Body, and a Future Life.

The Sketches, Historical and Descriptive, of the County of Lincoln, which are now publishing in monthly numbers, will contain the ancient and modern history of the following towns and villages, viz. Algarkirk, Boston, Burgh, Croyland, Donington, Gosberton, Holbeach, Horncastle, Kirton, Louth, Reverley, Spilsby, Spalding, Swineshead, West Deeping, &c. Each number will contain one elegant engraving, and 48 pages of letter-press.

Captain Liseansky, one of the celebrated Russian Circumnavigators, who

a few years ago commanded one of the Russian ships, in company with Captain Krusenstern, round the world, has lately published, at St. Petersburg, his curious and interesting Voyage, in the Russian language, which we understand the author himself intends to publish also in English. The work is already translated, and all the materials necessary for publication are in great forwardness.

PUBLIC RECORDS.—His Majesty's Commissioners on Public Records have, under the authority of the Lords Commissioners of the Treasury, appointed Mr. Thomas Payne, of Pall-Mall, to sell such copies of the following works, printed under their direction, as are not appropriated to public uses.

Calendarium Rotulorum Potentium, folio	-	-	£1 16 0
Taxatio Ecclesiastica, P. Nicholia	-	-	2 2 0
Catalogue of the Cottonian MSS.	2	10	0
Calendarium Rotulorum Chartarum	-	-	2 0 0
Rotulorum Originalium Abbreviatio, 2 vols.	-	-	3 0 0
Calendarium Inquisitionum, Post Mortem, 2 vols.	-	-	3 10 0
Testa de Nevill	-	-	1 16 0
Nonarum Inquisitiones	-	-	2 2 0
Volar Ecclesiasticus, vol. 1.	2	10	0
Statutes of the Realm, vol. 1.	10	10	0
Domesday Book, with Indexes, 3 vols.	-	-	10 10 0
Indexes and Titles to ditto, separate	-	-	2 2 0
Placitorum, in Domo Capitulari Westm. Abbreviatio	-	-	1 16 0
Harleian Catalogue, and Indexes, 4 vols.	-	-	8 8 0
Indexes to ditto, separate, being the 4th vol.	-	-	2 2 0
Inquisitiones Retornatarum Scotiæ, 2 vols.	-	-	5 5 0
Rotuli Hundredorum, vol. 1.	2	2	0

ART. XIII. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The Architectural Antiquities of Great Britain Part XXXII. By John Britton, F.S.A. Price 10s. 6d. and on large paper, 16s.

The Border Antiquities of England and Scotland delineated. Part III. Containing Views of Wetherall Priory, Cumberland; Botball Castle, Northumber-

land, Plate I; Interior of Lanercost Priory, Cumberland; Part of the Interior of the Castle, at Newcastle, Northumberland; Carlisle Castle, Cumberland, Plate 2.; Carlisle Castle, Cumberland, Plate 3. Medium 4to. 10s. 6d. And with proof impressions of the plates, super-royal 4to. 16s. Part IV. will appear in May.